

THE  
Sound Belcever.

*The Evans A his Book. 1754*

TREATISE

OF

Evangelicall Conversion.

DISCOVERING

The work of Christs Spirit, in  
reconciling of a sinner to God.

By THO: SHEPARD, sometime  
of Emmanuel Colledge in Cambridge,  
Now Preacher of Gods Word  
in NEW-ENGLAND.

MAT. 18. 11.

*I came to save that which was lost.*

L O N D O N;

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BOOKES published by Mr. Tho-  
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1. *The Sincere Couvert:*
2. *The Sound Believer.*
3. *A Treatise of Liturgies, Power  
of the Keyes, and of the Catho-  
licke Visible Church.*
4. *Select Cases of Conscience.*

43-4-6-723.





To his deare Friend,  
Mr. W. Greenhill.

Sir,



Any strugglings I  
have had about  
publishing these  
Notes : I have  
looked up to  
God, and at last  
been perswaded upon these  
grounds.

1. The many desires both of  
friends and strangers, both by  
Private speeches and Letters,  
which I thought might be the  
voice of Christ.

2. Some good (as I heare)  
these which are already out,  
have done, and which the rest  
might

might doe, which I have looked on as a testimony of the Lords acceptance of them.

3. I knew not what the Lords meaning should bee to bring to light by his providence, without my privitie, knowledge, or will, *the former part*, unlesse it was to awaken and enforce me (being desired) to publish the rest; our works I thought should resemble Gods works, not bee left imperfect.

4. I considered my weak body, and my short time of sojourning here, and that I shall not speak long to *children, friends, or Gods precious people*, I am sure not to many in *England*, to whom I owe almost my whole selfe,

selfe, whom I shall see in this  
world no more; I have beene  
therefore willing to get the  
wind, and take the season, that  
I might leave some part of  
Gods precious truth on record,  
that it might speak (oh that it  
might be to the heart!) among  
whom I cannot (and when I  
shall not) be. I account it a part  
of Gods infinite grace to make  
me an instrument of the least  
good to any. If the Lord shall  
so farre accept of me in publish-  
ing these things, it is all that I  
would desire; if not, yet I have  
desired forgivenesse in the  
blood of his Sonne, for what  
ever errors or weakneses may  
be in it, or are in my self, which  
may hinder successe, and frus-  
trate

strate its end ; only what I have  
in much weaknesse beleevd, I  
have written, and sent it unto  
you, leaving it wholly with  
your selfe, whom I much love  
and honour, that you would  
adde or detract any thing you  
see meet, (so as it be not crosse  
to what I have writ) and if you  
then think it meet for publike  
view, you see upon what  
grounds I am content with it;  
but if you shall bury it, and put  
it to perpetuall silence, it shall  
be most pleasing to him who  
thinks more meanelly of it then  
others can.

*Tbo. Shepard.*

THE SOUND  
BELIEVER.

CHAP. I.

*As the great cause of the eternall perdition of men is of themselves: so the onely cause of the actuall deliverance and salvation of man, is IESUS CHRIST: view this text, Hoseah 13.9. Oh Israel thou hast destroyed thy selfe, but in me is thy help.*

SECT. I.



These words as they are set down in the Hebrew are (according to the style of this Prophet) very short and sententious, & therefore difficult to translate into English without some Periphrasis; but the sense is here truly exprest, *In me is thy help*; which you may see confirmed from v. 4. *There is no Saviour beside me*, and v. 14. *I will ransom them from the power of the grave, O death I will be thy plague, O grave*

See the  
Sincere  
Conuer 1.

*I will be thy destruction;* suppose the Prophet should speak here of temporall salvation, help and ransome, (which he doth not) yet the argument is strong; if there be no Saviour from temporall woe and misery but only the Lord Iesus, how much more is there from woes eternall? only understand me here aright; I am not now speaking of mans deliverance and salvation by price in way of satisfaction to Iustice (for that I have already handled) but of his deliverance and salvation, by power; not of mans purchased deliverance, which is by the blood of Christ, but of mans actuall deliverance, which is by the efficacy and power of the spirit of Christ. Some Captives among men are redeemed by price only, some by power without price; but such is the lamentable captivity of all men, under the severity of justice and the power of sinne, that without the price of *Christs blood*. Eph. 1. 7. and the power of *Christs spirit*. John 8:36. there is no deliverance; the Lord Iesus having paid the price for our deliverance. Yet it is with us as with a company of captives in prison; our sins like strong chaines hold us, Satan our keeper will not let us goe, the prison doores through unbelief are shut upon us, Rom. 11. 32. and thereby God and Christ are kept out from us; what power now can rescue us, that are held fast under such a power, even after



after the price is paid? truly it can be no other but that in my text, *In me is thy help*; when our ransom is paid, the Lord must come himselfe and fetch us out by strong hand. *Isa. 53.1. To whom is the arme of the Lord revealed?* truly to very few, yet to some it is; and certainly look as they make Christ no Saviour indeed who deny his salvation by price and satisfaction; so those also make him an imperfect Saviour who deny salvation and actuall deliverance of man to be onely the Almighty arm and efficacy of his Spirit and power: excellent therefore is the speech of the Apostle, *Acts 5.30.*

*31. God hath exalted Iesus to give repentance and remission of finnes to Israel*; Look as Jesus was abased to purchase repentance and remission, so he is now exalted actually to give and apply repentance and remission of finnes. Whose glory is it to remit finnes, but Gods in Christ, and by Christ only? whose glory is it to give repentance (which in this place comprehends the work of conversion and faith, as *Beza* observes) wherby we apply remission, but the same God only? the one is as difficult to be conveyed as the other, and we stand in as much need of Christ to do the one as the other; all the power of Christ exalted, is little enough to give us repentance and remission, the condition of the Covenant exprest in repentance, and the



blessings in the Covenant, summed up in forgiveness of sins; the *Socinians* deny redemption and salvation by price; the *Arminians* by Christs power, leaving sution onely to him, but power of conversion to the power and liberty of the will of man; O adulterous generation that are thus hacking and cutting the cords of their owne salvation? I shall here speak onely to one question, which is the principall and most profitable, and that is this, How doth Christ redeem and save thus by his power, out of that miserable estate; and consequently what is the way for us to seek, and so to find & feel deliverance by the hand of Christs power?

*Quest.*

*Ans.*

As there are soure principall meanes and causes, or wayes, whereby man ruines himself, 1. *Ignorance of their owne misery*; 2. *Security and unsensiblenesse of it*. 3. *Car-nall confidence in their own duties*. 4. *Presumption or resting upon the mercy of God by a Faith of their own forging*; so on the contrary, there is a fourefold act of Christs power whereby he rescues and delivers all his out of their miserable estate.

The first act or stroke is *Conviction of sin*.

The second is *Compassion for sin*.

The third is *Humiliation or self-abasement*.

The fourth is *Faith*: all which are distinctly

distinctly put forth (when he ceaseth extraordinarily to work) in the day of Christs power; and who ever looke for att-  
all salvation and redemption from Christ, let them seek for mercy and deliverance in this way, out of which they shal never find it; let them begin at conviction, and desire the Lord to let them see their sins, that so being affected with them and humbled under them, they may by faith be enabled to receive Iesus Christ, and so be blessed in him.

It is true, Christ is applyed to us next-ly by Faith, but Faith is wrought in us in that way of conviction and sorrow for sin: no man can or will come by faith to Christ to take away his sins, unlesse he first see, be convicted of, and loaden with them. I confesse the manner of the Spirits work in the conversion of a sinner unto God is exceeding secret, and in many things very various; and therefore it is too great boldnesse to mark out all Gods footsteps herein: yet so farre forth as the Lord himself tells us his work and the manner of it in all his, we may safely resolve our selves, and so farre, and no farther shall we proceed in the explication of these things. It is great prophane-  
nesse not to search into the works of common providence, though secret and hidden; *Psal.* 12. 5, and 97. 6. much greater it is not to do thus unto Gods work of speciall

favour and grace upon his chosen. I shall therefore beginne with the first stroke, Christs power which is conviction of sinne.

# SECT. II.

*The first Act of Christs power, which is Conviction of sinne.*

**N**OW for the more distinct explication of this, I shall open to you these 4 things.

1. I shall prove that the Lord Christ by his Spirit begins the actual deliverance of his elect here.

2. What is that sin the Lord convinceth the soul thus first of.

3. How the Lord doth it.

4. VVhat measure and degree of conviction he works thus in all his.

1. For the first, it is said, *Iohn 16. 8, 9.* that the first thing that the Spirit doth when he comes to make the Apostles Ministry effectually, is this; it shall *reprove* or *convince* the world of sinne; it doth not first work faith, but convinceth them that they have no faith, as in verse 9. and consequently under the guilt and dominion of their sin; and after this, he *convinceth of righteousness*, which faith apprehends, vers. 10. It is true that the word *conviction* here, is of a large extent, and includes compunction and humiliation for sinne, yet our Saviour wraps them

them up in this word; because conviction is the first, and therefore the chiefe in order; here the Lord not speaking now of ineffectuall, but effectuall and thorow conviction exprest in deep sorrow and humiliation. Now the text saith, the Lord begins thus not with some one or two, but with the world of Gods elect, who are to be called home by the ministry of the word; which our Saviour speaks (as any may see who considers the scope) purposely to comfort the hearts of his Disciples, that their Ministry shall be thus effectuall to the world of Jews and Gentiles; and therefore cannot speak of such conviction as serves onely for to leave men without excuse for greater condemnation; (as some understand the place) for that is a poore ground of consolation to their sad hearts. Seondly, I shall hereafter prove that there can be no faith without sense of sinne and misery; and now there can be no sense of sinne without a precedent sight or conviction of sinne; no man can feel sin, unlesse he doth first see it; what the ey sees not, the heart rues not. Let the greatest evil befall a man, suppose the burning of his house, the death of his children, if he doth not first know, see and hear of it, he will never take it to heart. it will never trouble him; so let a poor sinner lye under the greatest guilt, the sorest wrath of God, it will never trouble him untill he

see it and be convinced of it, *Act. 2. 37. When they heard this, they were pricked*; but first they heard it and saw their sin, before their hearts were wounded for it. *Gen. 3. 7. they first saw their nakedness* before they were ashamed of it. Thirdly, the maine end of the law is to drive us to Christ *Rom. 10. 4. if Christ be the end of the law*, then the law is the means subservient to that end, and that not to some, but to all that beleeve; now the law though it drive us to Christ by condemnation, yet in order it begins with accusation. It first accuseth, & so convinceth of sin, *Ro. 3. 20.* and then condemneth. Its folly and injustice for a judge to condemn & bring a sinner out to his execution before accusation and conviction; & is it wisdom or justice in the Lord or his law to do otherwise? and therefore the Spirit in making use of the law for this end first convinceth as it first accuseth, and layes our sins to our charge. Lastly, look as Satan when he binds up a sinner in his sin, he first keeps him (if possible) from the very sight and knowledge of it; because so long as they see it not, this ignorance is the cause of all their woe, why they feel it not, why they desire not to come out of it; the Lord Jesus (who came to untie the knots of Satan, *1. John 3. 8.*) begins here and first convinceth him, and makes them see their sin, that so they may feel it, and come

to him for deliverance out of it. Oh consider this all you that dream out your time in minding onely things before your feet, never thinking on the evils of your own hearts; you that heed not, you that will not see your sins, nor so much as ask this question, What have I done? What doe I doe? how doe I live? What will become of me? What will be the end of these my foolish courses? I tell you, if ever the Lord save you, he will make you see what now you cannot, what now you will not; he will not onely make you to confesse you are sinners, but he will convince you of sinne, this shall be the first thing the Lord will do with thee.

But you will say, what is that sin which the Lord first convinceth of? which is the second thing to be opened.

I answer in these three Conclusions.

The Lord Iesus by his Spirit doth not onely convince the soul in generall, that it is a sinner and sinfull; but the Lord brings in a convicting evidence of the particulars; the first is learnt more by tradition (in these dayes) by the report and acknowledgement of every man rather then by any speciall act of conviction of the Spirit of Christ; for what man is there almost but lies under this confession that he is a sinner? the best say they are sinners, & if we say we have no sin, we deceive our selves, and I know I am a sinner; but

*Quest.*

*Ans.*

*Con. 1.*

Rom. 3.

Quest.

Answ.

What those  
particular  
sins are,  
which the  
Lord con-  
vinces  
men of in  
their con-  
version.

but that which the Spirit principally convinceth of, is some sinne or sins in particular: the Spirit doth not arrest men for offences in generall, but opens the writ, and shews the particular cause, the particular sins. *Rom. 3. 9. we have proved, saith the Apostle, that Jewes and Gentiles are under sinne;* but how doth the Apostle (being now the instrument of the spirit, in this worke of conviction) convince them of this? mark his method, *verse 10, 11, 12, 13, 14, 15, 16, 17, 18.* wherein you shall see it is done by enumeration of particulars; sins of thier natures, *there is none righteous;* sins of their minds, *none understandeth;* sinnes in their wills and affections, *none seek after God;* sins in their lives, *all gone out of the way;* sins of omission of good duties, *there is none that doth good;* their throates, tongues, lips, are *Sepulchres, deceitfull, paysonfull;* their mouths full of cursing, their feet swift to shed blood, &c. And this is the state of you Jewes (*verse 19.*) as well as of the Gentiles, *that all flesh may stand convinced as guilty before God.* If it be here demanded, What are those that particular sins which the Lord convinceth men of? I answer in variety of men there is much variety of speciall sins, as there is of dispositions, tempers, and temptations; and therefore the Lord doth not convince one man at first of the same sins of which he doth another



nother man, yet this we may safely say, usually (though not alway) the Lord begins with the remembrance and consideration of some one great, if not a mans speciall and most beloved sin; and thereby the spirit discovers gradually all the rest: that arrow which woundeth the heart of Christ most, the Lord makes it fall first upon the head of the sinner that did shoot it against heaven, and convinceeth, and as it were hits him first with that: How did the Spirit convince those 3000, those patterns of Gods converting grace? *Acts 2.37*, did not the Lord begin with them for one principall sinne, *viz.* their murder and contempt of Christ by embreuing their hands in his blood? there is no question but now they remembered other sinfull practises, but this was the *Imprimis* which is ever accompanied with many other *Items* which are then read in Gods bill of reckonings where the first is set downe. *Israel would have a King. 1 Sam. 8. 19. Samuel* for a time could not convince them of their sin; herein what doth the Lord doe? surely he will convince them of sinne before he leaves them, and this he doth by such a terrible thunder as made all their hearts ake; and how is it now? what sinne do they now see? they first see the greatnesse of that particular sin; but this came not to mind alone, but they cryed out, *1 Sam. 13. 19. We have*  
*added*



*added unto all our evils this, in asking to our selves a King. Look upon the woman of Samaria, John 4. the Lord Christ indeed spake first unto her about himselfe the substance of the Gospell, about the worth of this water of life; but what good did shee get untill the Lord began to convince her of sin, and how doth he that, he tells her of her secret whoredome she lived in, the man that she now had was not her husband; and upon the discovery of this, she saw many more sins; and hence verse 29. she cries out, Come see the man that hath told me all that ever I did in my life. And thus the Lord deales at this day; the Minister preacheth against one sin, it may be whoredome, ignorance, contempt of the Gospel, neglect of secret duties, lying, Sabbath-breaking, &c. This is thy case, saith the Spirit unto the soule, remember the time, the place, the persons with whom you lived in this sinfull condition; and now a man begins to go alone, and to think of all his former courses how exceeding evil they have been; it may be the Lord brings upon a man a sore affliction, and when he is in chains crying out of that, the Lord saith to him as to those, Jer. 30. 15. Why cryest thou for thy affliction? for the multitude of thine iniquities I have done this; it may be the Lord sometimes strikes a mans companion in sinne dead, by some fearfull judge-*

judgement: and then that particular sinne comes to mind, and the Lord reveales it arm'd with multitudes of many other finnes, the causes of it; the fruits and effects of it: as a father whips his child upon occasion of one speciall fault, but then tells him of many more which he winked at before this, and saith, Now sirrah remember such a time, such a froward fit, such undutifull behaviour, such a reviling word you spake, such a time I called, and you ran away and would not hear me, and you thought I liked well enough of these wayes, but now know that I will not passe them by, &c. Thus the Lord deales with his, and hence it is many times, that the elect of God civilly brought up, do hereupon think well of themselves, and so remain long unconvinced of their wofulle states, the Lord suffers them to fall into some foule, secret, or open sinne, and by this the Lord takes speciall occasion of working conviction and sorrow for sinne; the Lord hereby makes them hang down the head, and cry *unclean, unclean*: Paul was civilly educated, he turned at last a hot persecutor, oppressor, blasphemor: the Lord first convinced him of his persecution and cryed out from heaven to him, *Paul, Paul, why persecutest thou me?* this struck him to the heart, and then *he revived*, Rom. 7.9. many secret sins of his heart were discovered,

red, which I take to begin and continue in speciall in those three dayes, *Acts 9. 9.* wherein he was blind and did (through sight of sin and sorrow of heart) neither eat nor drink. As a man that hath the plague not knowing the disease, he hopes to live; but when he sees the spots and tokens of death upon his wrist, now he cries out, because convinced that the plague of the Lord is upon him; so when men see some one or more speciall sins break out, now they are convinced of their lamentable condition: yet it is not alway, (though usually thus) for some men the Lord may first convince of sinne by shewing them the sinfullnesse of their owne hearts and wayes; the Lord may let a man see his blindnesse, his extream hardnesse of heart, his weaknesse, his wilfulnesse, his heartlesnesse; he cannot pray, or look up to God, and this may first convince him; or that all that he doth is sinfull, being out of Christ: the Lord may suddenly let him see the deceits of his own heart, and the secret sinfull practises of his life: as if some had told the Minister, or as if he spake to none but him; that he is forced to fall down being thus convinced, and to confesse, *God is in this man: 1 Cor. 14. 25. Nicodemus* may first see and be convinced of the want of regeneration, and thereby feel his need of Christ; the Lord may set a man upon the  
confi-

consideration of all his life, past, how wickedly it hath been spent; and so nor one, but a multitude of iniquities compass him about a man may see the godly examples of his parents or other godly Christians in the family or town where he dwells, and by this be convinced, that if their state and way be good, his own (so far unlike it) must needs be stark naught: the Lord ever convinceth the soul of sins in particular, but he doth not alway convince one man of the same particular sinnes at first as he doth another; whether the Lord convinceth all the elect at first of the sinne of their nature, and shewes them their originall sin in and about this first stroke of conviction, I doubt not of it. *Paul* would have been alive, and a proud Pharisee still, if the Lord had not let him by the law see this sin, *Rom. 7. 9.* and so would all men in the world, if this should not be revealed first or last, in a lesser or greater measure, under a distinct or more indistinct notion; and hence arise those confessions of the Saints, I never thought I had had such a vile heart, if all the world had told me, I could not have beleev'd them, but that the Lord hath made me feel it, & see it at last; was there ever such a sinner (at least in heart, which is continually opposing of him) whom the Lord at any time received to mercy, as I am?

2. The Lord Iesus by his Spirit doth not only

2. Con.

ly convince the soule of its sinne in particular, but also of the evil, even the exceeding great evil of those particular sins. The Lord Iesus doth not only convince of the evil of *sinne*, but of the great evil of *sinne*. Oh thou wretch saith the Spirit, (as the Lord to Cain, *Gen. 4.10.*) what hast thou done, whose sins cry to heaven, who hast thus long lived without God, and done this infinite wrong to an infinite God, for which thou canst never make him amends! That God who could have long since cut thee off in the midst of thy sinnes and wickednesse, & crushed thee like a moth, & sent thee down to those eternall flames where thou now seeest some better then thy self mourning day and night, but yet hath spared thee out of his meere pity to thee; That God hast thou refused and forsaken all thy lifetime; and therefore now see and consider what an evil and bitter thing it is thus to live as thou hast done, *Ier. 2.19.* Look as it is in the wayes of holinesse, many a man void of the Spirit may see and know them in the literall expressions of them, but cannot see the glory of them but by the Spirit, and hence it is hee doth not esteem and prize them and the knowledge of them above gold; So in the wayes of unholinesse, many a man void of the spirit of conviction of sin, may and doth see many particular sins and confesse them, but

but he doth not, cannot see the exceeding evil of them; and thence it is though he doth see them yet he doth not much dislike them, because he sees no great hurt or evil in them, but makes a light matter of them; and therefore when the Spirit comes, it lets him see and stand convinced of the exceeding greatness of the evil that is in them. *Joh. 3. 6. 8. 9.* In the time of affliction (which is usually the time of conviction of a wild untuly sinner) he shows them their transgressions; but how *that they have exceeded*, that they have been exceeding many and exceeding vile. Oh beloved, before the Lord Jesus comes to convince, we have cause to pray for and pity every poore sinner, as the Lord Jesus did, saying, *Lord forgive them, for they know not what they do.* You godly parents, Masters, how oft do you instruct your children, servants, and convince them of their sinfullnesse, until they confesse their faults? yet you see no amendment, but they goe on still; what should you now doe? oh cry out for them, and say, Lord forgive them, for they know not what they do. Their finnes they know, but what the evil of them is, alas! they know not; but when the Spirit comes to convince, he makes them see what they doe, and what is the exceeding evil of those finnes they made light of before; like mad men that have sworn, and curst, and struck their  
 dead friends,

friends, when they come to be sober again, and remember their mischievous wayes and words, now they see what they have done, and how abominable their courses then were. Oh you that walk on in the madnesse of your minds now, in all manner of sinne, if ever the Lord do good to you, you shall account your wayes madnesse and folly, and cry out, Oh Lord, what have I done in kicking thus long against the pricks?

*Con. 3.*

The Lord Iesus by his Spirit doth not only convince the soul of the evil of *sinne*, but of the evil *after sin*, I mean of the just punishment which doth follow sin, and that is this, viz. that it must dye, and that eternally for sin, if it remains in this estate it is now in, *Rom. 4. 15. The Law works wrath, i. e. sight and sense of wrath, Rom. 7. 9. When the Law came, sinne revived and I dyed: i. e. I saw my self a dead man by it; so the soule sees cleerly, God hath said, The soul that sinneth shall dye: I have sinned, and therefore if the Lord be true, I shall dye; to hell I shall if now the Lord stop my breath, and cut off my life, which he might justly and may easily doe. Death is the wages of sin, even of any one sin, though never so little; what then will become of me who stand guilty of so many, exceeding the number of the haire on my head, or the starres in heaven? Whoremongers and adulterers God will judge, the Minister hath*



hath said so, the Lord himself hath told me so, *Heb. 13. 4.* I am the man, my conscience now teares me and tells me so, what will become of me? *The Lord Iesus will come in flaming fire to render vengeance against all that know not God; and that obey not the Gospel.* This I beleeve, for God hath said it, *2 Thes. 1. 7, 8, 9.* and now I see I am he that hath lived long in ignorance, and know not God; I have had the Gospel of grace thus long wooing and perswading my heart, and oftentimes it hath affected me, but yet I have resisted God and his Gospel, and have set my filthy lusts, my vain sports, my companions cups and queasies at a higher price then Christ, and have loved them more then him; and therefore though I may be spared for a while, yet there is a time wherein Christ himself will come out against me in flaming fire. To this purpose doth the Spirit work: for beloved, the great meanes whereby Satan overthrew Man at first in his innocency, was this principle, although thou dost eat, and so sin against God, yet thou shalt not die, *Gen. 3. 4.* *Thou shalt not surely die;* the Serpent doth not say, *Thou shalt not die,* for that is too grosse an out-facing of the Word, *Gen. 2. 17.* but he saith, *Thou shalt not surely die;* that is, there is not such absolute certainty of it; it may be you shall live, God loves you better then so, and is a more mercifull Father



then to be at a word and a blow. Now look as Satan deceived and brought our first parents to ruine by suggesting this principle; so at this day he doth sow this accursed seed, and plant this very principle in the soul of every mans heart by nature; they do not think they cannot beleve that they are dead men, & condemned to dye, and that they shall die eternally for the least sinne committed by them; Men nor Angels cannot perswade them of it, they cannot see the equity of it; that God so mercifull will be so severe, for so small a matter; nor yet the truth of it, for then they think no flesh should be saved; and thus when the old Serpent hath spit this poyson before them, they sup it up, and drink it in, and so thousands, nay millions of men and women are utterly undone. The Lord Christ therefore when he comes to save a poore sinner, and raise him up out of his fall, convinceth the soul by his Spirit, and that with full and mighty evidence, that it shall dye for the least sin, and tells him as the Lord told *Abimelech* in another case, *Gen. 20. 3* *Then art but a dead man for this*; and if the Spirit set on this, let who can claw it off. I tell you beloved, never did poore condemned Malefactor more certainly know and hear the sentence of condemnation past upon him by a mortal man then the guilty sinner doth his; by

an immortall and displeased God : & therefore those three thousand cry out, *Act. 2. 37.* *Men and brethren, what shall we doe to be saved?* We are condemned to die, what shall we do now to be saved from death? Now the soul is glad to enquire of the Minister, O tell me, what shall I doe? I once thought my selfe in safe and good condision as any in the Town or Countrey I lived in; but now the Lord hath let me heare of other newes; die I must in this estate, and 'tis a wonder of mercies I am spared alive to this day. There is not only some blind feares and suspitions that it may possibly be so, but full perswasions of heart, die I must, die I shall in this estate; for if the Spirit reveale sin, and convincenot of death for sin, the soul under this work of conviction being as yet rather sensuall then spirituall, will make a light matter of it, when it sees no sensible danger in it; but when it sees the bottomlesse pit before it, everlasting fire before it, for the least sin, now it sees the hainous evill of sin; the way of sinne though never so peaceable before, is full of danger now, wherein it sees there are endlesse woes and everlasting deaths that lie in wait for it, *Rom. 6. 21.* And now saith the Spirit, you may goe on in these sinfull courses as others do, if you see meet, but o consider what will be the end of them; what it is to enjoy the pleasures of sinne for a season,

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and to be tormented for ever for them in the conclusion, for be assured that will be the end: and hence the soul seeing it self thus set apart for death, looks upon it self in a farre worse estate then the brut beasts, or vilest worm upon the earth; for it thinks when they die there is an end of their misery; but O then is the beginning of mine for ever: hence also arise those fears of death and of being suddenly cut off, that when it lies down, it trembles to think I may never rise again, because it's convinced, not only that it deserves to die, but that it is already sentenced for to die: hence also the soule justifies God, if he had cut him off in his sin; and wonders what kept him from it, there being nothing else due from God unto it: hence lastly, the soul is stopt and stands still, goes not on in sin as before; or if it doth, the Lord gives it no peace, *Jer. 8. 6.* Why doth the horse goe on in the battell? because it sees not death before it; but now the soul sees death, and therefore stopt: O remember this all you that never could believe that you are dead condemned men, and therefore are never troubled with any such thoughts in your minde; I tell you, that you are far from conviction, and therefore far from salvation: if God should send some from the dead to bear witness against this secure world concerning this truth, yet you will not believe

leeve it, for his messengers sent from heaven are not beleaved herein; woe be to you if you remaine unconvinced of this point.

But you will say, how doth the Lord thus convince sin, and wherein is it exprest? which is the third particular.

All knowledge of sin is not conviction of sin, all confession of sin is not conviction; there is a conviction meerely rationally, which is not spirituall; there are three things in spirituall conviction.

There is a cleare, certaine, and manifest light, so that the soul sees its sin, and death due to it clearly and certainly; for so the word *Job. 16.9.* *ידעתי כי נאצי* signifies to evidence a thing by way of argumentation, nay demonstration; the Spirit so demonstrates these things as that it hath nothing to object, a mans mouth is stopped, he hath nothing to say but this; behold I am vile, I am a dead man: for if a man have many strong arguments given him to confirme a truth, yet if he have but one objection or doubtful scruple not answered, he is not fully as yet convinced, because full conviction by a cleare sun-light scatters all dark objections, and hence our Saviour *Jude 15.* will one day convince the wicked of all their hard speeches against him, which will chiefly be done by manifesting the evill of such wayes, and taking away all those colours and defences.

3

Ans.

1.

men have made for such language: before the Spirit of Christ comes, man cannot see, will not see his sin nor punishment; nay, he hath many things to say for himself as excuses and extenuations of sin; One saith, I was drawn unto it, (*the woman that thou givest me*) and so layes the blame on others: Another saith, It is my nature; others say, All are sinners, the godly sin as well as others; and yet are saved at last, and so I hope shall I: Others professe they cannot part with sin, they would be better, but they cannot, and God requires no more then they are able to perform: Another saith, I will continue in sin but a little while, and purpose hereafter to leave it; Others say, We are sinners, but yet God is mercifull and will forgive it; Another saith, Though I have sinned, yet I have some good, and am not so bad as other men; endless are these excuses for sin. In one word, I know no man, though never so bad, though his sin be never so grievous, but he hath something to say for himselfe, and something in his minde to lessen and extenuate sin; but beloved, when the Spirit comes to convince, he so convinceeth as that he answers all these, pulls down all these fences, teares off all these fig-leaves, scatters all these mists, and pulls off all these scales from the eyes, stops a mans mouth, that the soul stand before God, crying, O Lord, guilty, guilty;



guilty; as the Prophet *Jeremy* told them, *Ier.*  
*23. 23. Why dost thou say, I am innocent? look*  
*upon thy way,* &c. so the Spirit saith, why  
dost thou say thy sinne is small? it is *disobe-*  
*dience,* (as *Samuel* said to *Saul*, *1 Sam. 15.*)  
*23. which is rebellion, and as the sin of Witch-*  
*craft,* and is that a small matter? the Spirit  
of conviction by the cleare evidence of the  
truth, binds the understanding that it cannot  
struggle against God any more, & hence let  
all the world plead to the contrary, nay let  
the godly come to comfort them in this e-  
state, and think and speak well of them; yet  
they cannot beleve them because they are  
certain their estates are wofull; hence also  
we shall observe the soule under conviction,  
instead of excusing sin, it aggravates sinne,  
and studies to aggravate sinne, did ever any  
deale thus wickedly, walk thus sinfully, so  
long, against so many checks and chidings,  
light and love, meanes and mercies, as I  
have done? And it is wonderfull to observe  
that those things which made it once ac-  
count sin light, make it therefore to think  
sin great: *ex.gr.* my sinne is little, the more  
unkind thou (saith the Spirit) that wilt not  
doe a small matter for the Lord: my sin is  
common; the more sinful thou that in those  
things wherein all the world rise up in arms  
against God, thou joynest with them: God  
spares me after sin, the greater is thy sinne  
there-



therefore that thou hast continued so long in, against a God so pitifull to thee, the dearest sins are now the vilest sins, because though they were most sweet to him, yet the Spirit convinceth him, they were therefore the more grievous unto the soule of God: yon poore creatures may now hide, and colour, and excuse your sins before men, but when the Lord comes to convict, you cannot lye hid: then your consciences (when Iesus Christ the Lord comes to convince) shall not be like the Steward in the Gospell that set down y<sup>e</sup> for a 100 l. no, the Lord will force it to bring in a true and cleare account at that day.

2.

There is a reallight in spirituall conviction, ratiōall conviction makes things appear notionally, but spirituall conviction, really: the Spirit indeed useth argumentation in conviction, but it goeth further and causeth the soul not onely to see sin and death discursively, but also intuitively and really: reason can see and discourse about words and Propositions, and behold things by report, and deduct one thing from another, but the Spirit makes a man see the things themselves, really wrapt up in those words; the Spirit brings spirituall things as well as notions before a mans eye, the light of the Spirit is like the light of the Sun, it makes all things appeare as they are, *Ioh<sup>n</sup> 3.20.31.* It was

*Ierusalem*

*Jerusalem's* misery, she heard the words of Christ, and they were not hid from them, but *she things of her peace* shut up in those words *were hid from her eyes*. Discourse with many a man about his sin and misery, he will grant all that you say, and he is convinced, that his estate is most wretched, and yet still lives in all manner of sin; what is the reason of it? truly he sees his sin only by discourse, but he doth not, nay cannot see the thing sin, death, wrath of God, untill the Spirit come; which only convinceth or sheweth that really. A man will not be afraid of a Lyon when it is painted only upon the wall, why? because therein he doth not see the living Lyon: when he sees that, he trembles. So men hear of sin, and talk of sin and death, and say they are most miserable in regard of both; yet their hearts tremble not, are not amazed at these evils; because sinne is not seen alive, death is not presented alive before them, which is done by the Spirit of conviction only, revealing these really to the soul: and hence it is that many men *in seeing see not*. How can that be? thus, in seeing things notionally, they see them not really. And hence many that know most of sin, know least of sin, because in seeing it notionally, they see it not really. And therefore happy were it for some men, Schollers and others, that they had no notionall

Luk. 19.

41.

Elay 6.3.

How God  
gives a re-  
all sight  
of finnes.

Hos. 4. 4.

onall knowledge of sin, for this *light* is their *darknesse*, and makes them more uncapable of spirituall conviction: the first act of spirituall conviction is to let a man see clearly that he is sinfull and most miserable; the second act is to let the soul see really what this sin and death is. O consider of this; many of you know that you are sinfull, and that you shall die; but dost thou know what sin is, and what it is to die? If thou didst, I dare say thy heart would sinke; if thou dost not, thou art a condemned man, because not yet a convinced man. If you here ask, how the Lord makes sin reall? I answer. By making God reall; the reall greatnesse of sin is seen by beholding really the greatnesse of God who is smitten by sin; sin is not seen because God is not seen, *Iohn 3. ep. v. 11. He that doth evil hath not seen God.* No knowledge of God is the cause *why blood teneb blood*: the Spirit casts out all other company of vain and foolish thoughts, and then God comes in and appeares immediately to the soul in his greatnesse and glory, and then the Spirit saith, Lo, this is that God thy sins have provoked. And now sin appeares as it is, and together with this reall sight of sin, the soul doth not see painted fire, but sees the fire of Gods wrath really, whither now it is leading, that never can be quencht but by Christs blood: and when the Spirit hath thus convinced,

convinced, now a man begins to see his madnesse and folly in times past, saying, I know not what I did. And hence questions, Can the Lord pardon such a wretch as I, whose finnes are so great? Hence also the heart beginnes to be affected with sinne and death, because it sees them now as they are indeed, and not by report onely. A man accounts it a matter of nothing to tread upon a worme, wherein there is nothing seen worthy either to be loved or feared; and hence a mans heart is not affected with it: before the Spirit of conviction comes, God is more vile in mans eye then any worme; as Christ said in another case of himselfe, *Psal. 22. I am a worme and no man*; so may the Lord complain, I am viler in such a ones eyes then any worme, and no God: and hence a man makes it a matter of nothing to tread upon the glorious Majesty of God, and hence is not affected with it; but when God is seen by the Spirit of conviction, in his great glory; then as he is great, sin is seen great; as his glory affects and astonisheth the soule, so sinne affects the heart.

There is a constant light; the soule sees sinne and death continually before it; *Gods arrows stick fast* in the soul, and cannot be plucked out; *My sinne is ever before me*, said David, (in his renewing of the work of conversion.) For in effectuall conviction, the mind

3.

*Psal. 51. 3.*

minde is not only bound to see the misery  
 lying upon it, but it is held bound; it is such  
 a Sun light as never can be quenched, though  
 it may be clouded. When the Spirit of  
 Christ darts in any light to see sin, the soul  
 would turn away from looking upon it,  
 would not hear on that ear, *Felix*-like.  
 But the Spirit of Conviction sent to make  
 thorow work on the hearts of all the Elect,  
 followes them, meets them at every turn,  
 forceth them to see and remember what they  
 have done, the least sinne now is like a moath  
 in the eye, its ever troubling. Those gastly,  
 dreadfull objects of sinne, death, wrath, be-  
 ing presented by the Spirit near unto the  
 soul, fix the eye to fasten here; they that  
 can cast off at their pleasure the remembrance  
 and thoughts of sin and death, never prove  
 sound, untill the Lord doth make them stay  
 their thoughts, and muse deeply on what  
 they have done, and whither they are going.  
 And hence the soul in lying down, rising  
 up, lies down and rises up with perplexed  
 thoughts, What will become of me? The  
 Lord sometimes keeps it waking in the night  
 season, when others are asleep, and then tis  
 haunted with those thoughts, it cannot sleep;  
 it looks back upon every day, and week, Sab-  
 both, Sermon, Prayer, speeches, and thinks  
 all this day, this week, &c. the goodnesse of  
 the Lord and his patience to a wretch hath  
 been

been continued, but my sins also are continued; I sin in all I doe, in all my prayers, in all I think, the same heart remaines still not humbled, not yet changed.

And hence you shall observe, that word which discovered sin at first to it, it never goes out of the mind; I think saith the soul I shall never forget such a man, nor such a truth. Hence also if the soul grow light and carelesse at some time, and casts off the thoughts of these things the Spirit returns againe, and falls a reasoning with the soul, Why hast thou done this? what hurt hath the Lord done thee? will there never be an end? hast not thou gone on long enough in thy leud courses against God but that thou shouldst still adde unto the heap? hast thou not wrath enough upon thee already? how soone may the Lord stop thy breath? and then thou knowest thou hadst better never to have been born; was there ever any that thus resisted grace; that thus adventured upon the sword's point? hast thou but one friend, a patient, long-suffering God, that hath left thy conscience without excuse long agoe, and therefore could have cut thee off, and dost thou thus forsake him, thus abuse him? Thus the Spirit; follower: and hence the soul comes to some measure of confession of sinne: O Lord, I have done exceeding wickedly, I have been worse then the horse that  
rusherh

rusherh into the battle, because it sees not death before it; but I have seen death before me in these wayes, and yet go on, and still sin, and cannot but sinne: Behold mee, Lord, for I am very vile. When thus the Spirit hath let into the soul a cleare, reall, constant light, to see sinne and death, now there is a thorow conviction.

But you will say, In what measure doth the Spirit communicate this light?

4. I shall therefore open the fourth particular, *viz.* The measure of spirituall conviction in all the elect, *viz.*

So much conviction of sin as may bring it and work compunction for sinne, so much sight of sinne as may bring in sense of sinne, so much is necessary and no more. Every one hath not the same measure of conviction; yet all the elect have and must have so much: for so much conviction is necessary as may attaine the end of conviction. Now the *first* *proximus*, or next end of conviction in the elect is compunction or sense of sinne; for what good can it doe unto them to see sinne, and not to be affected with it? what greater mercy doth the Lord shew to the elect herein, then unto the Devils and Reprobates who stand convinced, and know they are wicked and condemned, but yet their hearts altogether unaffected with any true remorse for sin? *Minde eye*, saith *Jeremy*, *afflicteth many hearts*



heart. *The Lord opens the ears of his to instruction, that he might humble.* Some think that there is no thorough conviction, without some affection. I dare not say so, nor will I now dispute whether there is not something in the nature and essence of that conviction the Elect have different from that conviction in reprobates and devils; 'tis sufficient now, and that which reacheth the end of this question, to know what measure of conviction is necessary. I conceive the clear discerning of it is by the immediate and sensible effect of it, *viz.* so much as affects the heart truly with sin.

Iob 33. 16.  
17.

But if you ask, What is that sense of sin, and what measure of this is necessary? that I shall answer in the doctrine of compunction.

Let not therefore any soul be discouraged, and say, I was never yet convinced, because I have not felt such a clear, real, constant light to see sin and death as others have done: consider thou, if the end of conviction be attained, which is a true sense and feeling of sin, thou hast then that measure which is most meet for thee, more then which the Lord regards not in any of his; but you that walk up and down with convinced consciences, and know your states are miserable and finfull, and that you perish if you die in that condition; and yet have no sense nor

D

feeling,

feeling ; no sorrow nor affliction of spirit for those evils. I tell you the very devils are in some respects nearer the Kingdome of God then you be, who see, and feel, and tremble ; wo, wo to thousands that live under convicting Ministeries, whom the word often hits, and the Lord by the Spirit often meets, and they hear and know their finnes are many, their estates bad, and that iniquity will be their ruine, if thus they continue; yet all Gods light is without heat, and it is but the shining of it upon rocks, and cold stones; they are frozen in their dregs: be it known to you, you have not one drop of that conviction which begins salvation. Before I passe from this to the second work of compunction, let me make a word of application.

*Use 1.*

If the Spirit begins thus with conviction of sin, then let all the Ministers of Christ co-work with Christ, and begin with their people here; bee faithfull Witnesses unto Gods truth, and give warning to this secure world, that the sentence of death is past, and the curse of God lies upon every man for the least sin; *Lift up thy voyes like a Trumpet*, was the Lords words to *Isaiah. Isay 58.1.* and tell them of their sin; Those Bees wee call drones that have lost their sting. When the sale of the earth (the Ministers of Christ, *Matth. 5.*) have lost their acrimony and sharpnesse,

sharpnesse, or saltnesse, *what is it good for but to be cast out?* your hearers will putrifie and corrupt, by hearing such doctrines only, as never search. When the Lord inflicted a grievous curse upon the people, *Ezek. 3: 26.* the Lord made *Ezekiel* dumb that hee should not be a reprover to them; What was the lamentation of *Jeremy*? *thy Prophets have seen vain and foolish things for thee, and have not discovered thine iniquity:* how would you have the Lord Iesus by his Spirit to convince men? must it not bee by his word? verily you keep the Spirit of Christ from falling down upon the people, if you refuse to endeavour to convince the people by your words. Other doctrines are sweet and necessary; but this is in the first place most necessary. Beware of personating, beware of bitterness and passion, but oh convince with a spirit of power and compassion; and hee that shall bee instrumentall unto Christ in this or any other work for Christs sake, unto him the Lord will be the principall agent, and by him will attain his own ends, finish his great work, gather in his scattered sheep, who are in great multitudes throughout the Kingdome scattered from him; if once they be thoroughly convinced, that they are utterly lost, and gone out of the way.

*Lam. 2: 14.*

*Prov. 23*

May not this also be sad reproof: and ter-

*Ust 2.*

Psal. 36. 2

rour to them that stand it out against all  
 means of conviction, and will not see their  
 sin, nor believe the fearfull wrath of God  
 due to them for sin; not a man scarce can be  
 found, that will come to this conclusion;  
 I am a sinfull man and therefore I am a dead.  
 I am a condemned man: but like wild beasts  
 flie from their pursuers into their hole, and  
 thickets, and dens, their sinfull extenuations,  
 excuses, and apologies for sinne, and for  
 themselves, and if they be hunted thither  
 and found out there, then they resist, and ar-  
 ricke against that truth which troubles them:  
*They flatter themselves in their own eyes,*  
*untill their iniquities be found up; barefull.*  
 Many a man dislikes the text, the use, e-  
 specially the long use wherein his sinne is  
 toucht, and his conscience tost; especially  
 if it bee his darling sin, his *Herodias*, his  
*Remmon*; especially if withall he thinks that  
 the Minister meanes him, he will not see it  
 nor confesse it; especially, if he apprehends  
 he shall lose his honour, or his *silver strings*  
 and profit by it; he will not see his sin, that  
 he may not be troubled in conscience for his  
 sin that so he may not be forced to confesse  
 and forsake his sinne, and condemn him-  
 self for it before God and men. O Lord,  
 I mourn that I can scarce meet with a man  
 that either cares to be, or will be convinced;  
 but hath something alway to say for him-  
 self,

self, their sins are not so great, they are not so bad, but have some good, and therefore have some hope; and if God be mercifull, it is no great matter though they be exceeding sinfull, or some such thing; their mowths are not stopped to say nothing for themselves, but guilty. There is lesse conviction in the world in this age, then many are aware of. For I believe that all the powers of hell conspire together to blind mens eyes and darken mens mndes in this great work of Christ: *Principis obsta*, it is policy to stop Christ in his entrance, in this first stroak upon the soul, but oh! little do you think what you doe herein, and what woe you work to your selves hereby; dost thou stifle and resist the first breathings of Christs Spirit, when he comes to save thee? what hurt will it be to know the worst of thy condition, now when there is hope hereby of coming out of it; who must else one day see all thy sins *in order before thee* to thy eternall anguish and terrour? *Pf. 50. 21.* When the Lord shall say to thee as unto *Dives*, *Remember in thy life time thou hadst thy good things*; remember such a time, such a place, such a sinne; which then you would not see. But now thou shalt see what it is to strike an infinite God. Remember thou wast forwarned of wrath to come, but thou wouldest not beleve thy self accured, that

so thou mightest have felt thy need of him that was made a curse to blesse thee ; and therefore feel it now : oh you will with then that you had known this evil *in that your day*. What dost thou talk of grace? thou thinkest thou hast grace, when as thou hast not the first beginning, nay, not the most remote preparation for it in this work of conviction ; what should wee doe for such as these, but with *jeremy, Ier. 13. 17. If you will not hear, my soul shall weep in secret for your pride?*

*Use 3.*

Oh be perswaded therefore to remember your sins past, and to consider of your wayes now. All the prophanenesse of thy heart, and life, all the vanity of thy youth, *Eccles. 11. 9.* all your secret sins, all your sinnes against light and love, checks, and vowes ; all that time wherein thou didst nothing else but live in sin ; thus Gods people have done, *Ezek. 6. 9.* thus all the Elect shall doe ; oh consider the Lord *remembers them all*, and that with grief of heart against thee, because thou forgettest them, *Hos. 2. 7.* Hee that numbers thy haire, and tels the sparrows that fall, numbers much more thy sins that fall from thee ; they are written down in his black book. They are not trifles, for hee mindes not toyes ; the books must bee opened : oh reckon now, you have yet time to call them to minde, which it may be shall not  
continue

continue long ; it is the Lords complaint, *Jer. 8.6.* of a wicked generation, *that bee could heare no man say, What have I done ? Winnow your selves,* (as the word is, *Zeph. 3.1.*) *ô people not worthy to be beloved.* I pronounce unto you from the eternall God, that ere long the Lord will search our *Ierusalem* with candles, hee will come with a sword in his hand to search for all secute sinners in city and country, unlesse you awaken; hee will make iniquition for blood, for oathes, for whoredoms which grow common; for all secret sins we are frozen up in; oh be willing, be but willing that the Lord should search you and convince you, now in this evening time of the day, before the night come, wherein it will be too late to say, I wish I had considered of my wayes in time; of all sins, none can so hardly stand with uprightness, as a secret unwillingnesse to see and be convinced of sin, *Iohn 3.20.21.* The helps and meanes for attaining herunto are these.

Bring thy soule to the light; desire the Lord in prayer as *Iob* did, *What I see not, ô Lord, shew me, Iob. 34. 32.* Set the glasse of Gods Law before thee, look up in the Ministry of the Word unto the Lord, and say, ô Lord search me: the Sunne of this holy Word discovers mores: on the Sabbath day attend to all that which is spoken, as spoken

1. Help.



unto thee, then examine thy self when thou hast leisure. When *David* saw (*Psal. 19.*) how pure the Law was, he cries out, *Who knowes his errors?*

2. *Help.*

Look upon every conviction of thy conscience for sin, as an arrest and warning given from the Lord himselfe; for sometimes the word hits and conscience startles, and saith, This is my sinne, my condition; yet how usuall is it then for a man to put a merry face upon a foul conscience? how oft doemen think this is but the word of a man who hath a latitude given him of reproving sin in the Pulpit, and wee must give way to them therein? or else their hearts rise and swell against the man and word also; and why is it thus? because hee thinks it is man only that speaks; whereas did he see and believe that this was a stroke, a warning an arrest, a check from the omnipotent God, wou'd he then grapple think you with him? would it passe lightly by him then? When *Eli* heard *Samuel* denounced sad things against his house, *It is the Lord* said *Eli*, 1 *Sam. 3. 18.* when *Paul* saw *Iesus* speaking, *Why persecutest thou me?* *Acts 9.* he falls down astonished, and dares not kick against the pricks any longer: An arrest in the Kings name comes with authority, and awes the heart of the man in debt.

3. *Help.*

Do not judge of sinne by any other rule, but

but as God judgeth of it according to the rule of the word by which all mens wayes shall be judged at the last day. What made *Saul*, 1 *Sam.* 15. extenuate his sin to *Samuel*? hee judged not of it as the Lord in his Word did: For had he done so, he would have seen *disobedience* to a command as bad as *witchcraft*, as *Samuel* told him; which also made his proud heart sink, and say, *I have sinned*: remember for this end these Scriptures, *Rom.* 1. 18. *Rom.* 2. 9. *Rom.* 6. 23. *Gal.* 3. 10. by which thou mayst see, either I must die, (in the state I am) or God himself must lie. Remember that an *angry look*, or word is *murder* in Gods account; a *wanton eye*, an *unchaste thought* is *Adultery* before a holy God; before whose Tribunall thou must give an account of every vaine thought and word. And therefore doe not judge of sinne by the present pleasure, gaine, honour, or ease in it; for this is a false rule: *Moses* forsook the pleasures of sin for a season, *Heb.* 11. 25. Nor yet by not feeling any punishment for it, for *God reserves wrath*, *Nabum.* 1. 2. till the day of reckoning; Nor yet by the esteem that others generally have of it, who make no more of wounding the Sonne of God by sin, then they doe of crushing vermine under their feet: Nor yet by the practise of others; Every man sins, and therefore I hope I shall doe as well as others:

Nor

1 Cor. 5.  
10.

Nor yet by seeing thy self better, and thanking God thou art not as other men; it may be so, thou didst never steal, nor whore, nor murder as yet; that is not the question, but hast thou had any one vaine thought in prayer? hast thou heard one Sermon unprofitably? hast thou sinned? then know God spared not the Angels that sinned, and how wilt thou escape, unless the Lord die for thee? Nor yet lastly judge of it by thy own opinion of God, *in thinking God is like unto thee*, that as thou makest light of it, so hee maketh lesse; *Psal. 50. 31.* Oh take heed of judging the evill of sin by any of these rules: oh remember all men are apt to think of themselves better then they are; *Are we also blind?* say the Pharisees: take heed that by judging of sin by these false rules, you deceive not your selves.

Use 4.

Let this lastly, be a use of thankfulness, to all those whose eyes the Lord hath opened to see, and so convinced you of your sinnes. When *David* was going in the heat of his Spirit to kill *Nabal*, and *Abigail* met him and stopt him, what said he? *Oh blessed bee the Lord for thy counsell*; so when thou wert going on in the heat and pursuit of thy sin, toward eternall death; that the Lord should now meet thee in thy way, and convince thee of thy folly, and so stop thee, what a world of sin else wouldst thou have committed,

1 Sam. 25.  
32, 33.

committed, how vile wouldst thou have him? oh say therefore, Blessed be that Minister of the Lord, and blessed for ever be the name of the Lord that gave me that counsell. It is said, *Christ will send the Comforter to convince of sinne*; is it a comfortable thing to see sin? yes, it shall one day be matter of unspeakable comfort to you that ever you saw sin; that ever he shewed thee that mystery of iniquity in thy heart and life, those *arcana imperii*, those secrets of the power and dominion of sinne over thee: *Thou shalt not hate, but reprove thy brother*. If the Lord should secretly keep thy sinne glowing in his own bosome against thee, and never reprove thee for it, nor convince thee of it; no greater sign of Gods everlasting hatred against thee. Oh it is infinite love that he hath called thee aside and dealt plainly and secretly with thee, and will you not be thankful for this? The Lord might have left thee in thy brutish estate, and never made known thy latter end; never have told thee of thy sinne or flood before it comes.

It may be you will say, If I felt my sinne, and were deeply humbled for it, I could then be thankful that ever I saw it; what is it to see sin?

This is a favour the Lord shewes not to all mankind, many have no means to bring them to the knowledge of it, and those that have

Ioh. 16. 7. 2

Levit. 19. 17.

Objct.

Ans.

have, yet are smitten with a deep sleep under those means that they know not when death is at their doores, nor what sin meanes; and this it may be is the condition of some of thy poore friends and acquaintance, that think it strange that thou runnest not with them in the same way as they doe.

2. Suppose some Reprobates doe see sin, yet the Lord puts a secret vertue in that work of conviction upon thee, which makes thee cry to heaven for a Spirit of brokennesse for sin; which without this sight of sinne, thou wouldst never so much as have desired; and this they have not.

3. However, conviction is a work of the Spirit, though it should be but common; and wilt not thou be thankful for common mercy, suppose it be but outward? how much more for this that is spirituall, though it should be common? especially considering that it is the first fundamentall work of the Spirit, and is seminally all. Sense of sin begins here, and ariseth hence; as ignorance of sin is seminally all sin: Remember that the discovery of *Faux* in the Vault, was the preservation of *England*; we need to remember the day and houre of the beginning of some great and notable deliverance; oh remember this time wherein the love of Christ first brake out in convincing thee of thy sin, who else hadst certainly perished in it,

And

And thus much of this first work of Conviction; now the second followes, Compunction.

SECT. III.

*The second Act of Christs power, in working Compunction or sense of sin.*

Compunction pricking at the heart, or sense and feeling of sin, is different from conviction of sin; the latter is the work of the understanding, and seated in that principally; the other is in the affections and will, and seated therein principally: a man may have sight of sin, without sorrow and sense of it, *Dan. 5. 22. with 20. 21. James 1. 24. Rom. 2. 20, 21.* Yet that conviction which the Spirit works in the Elect is ever accompanied with compunction, first or last. For the better unfolding of this point, let me open these foure things to you.

1. That compunction or sense of sin, immediately followes conviction of sin in the day of Christs power.

2. The necessity of this work to succeed the other.

3. Wherein it consists.

4. The measure of it in all the Elect.

That compunction followes conviction, is evident from Scripture and Reason, *Acts*

Jonah 3. 5.

3. 37, *When they heard this, that is, when they saw and were convinced of their sinne in crucifying the Lord of Life, which they did not imagine to be a sinne before, what follows next? it is said, They were pricked at the heart; Lo, here is compunction. Ephraim also in turning unto God, Jer. 31. 19. hath these words, After that I was instructed, I smote upon my thigh; (as men in great calamity befallens them use to doe) I was ashamed, even confounded, because I did bear the reproach of my youth.* The men of Nineveh hearing by the Prophet they were all to die within forty daies; it is said, *they believed God, (in the work of conviction) and then fell to sack-cloth and ashes (in the work of compunction) which did immediately follow. Iosiah, 2 Chron. 34. 27. in his renewed return unto God, after hee heard the words of the Law, his heart melted, and he wept before the Lord.* For what is the end of conviction? is it not compunction? for if the Lord should let a man see his sin, and death for sinne, and yet suffer the heart to remain hard and unaffected, the Lord did but leave him without excuse; nay, the Lord should but leave him under greater misery, & under a more fearfull judgement; viz. for a man to see and know his sin, and yet unaffected with it, and hardened under it; hardnesse of heart is one of the greatest judgements: to see sinne and



and not to be affected with it, argues greater hardnesse. For it is no wonder if they that see not and know not sin, remain senselesse of sin; alas! they know not what they doe; but for a man to be enlightned, and see his sinne, and yet unaffected; Lord, how great is this hardnesse, and how unexcusable will such a man be left before God, when the Lord shall reckon with him for his hardnesse of heart! What is the end of that light the Lord lets into the understanding in other things? is it not that thereby the heart might be affected thoroughly with it? Why doth the Lord let in the light of the knowledge of Christ and of his will? Is it that this knowledge should like froth float in the understanding, and be imprisoned there? No verily, but that the heart might be thoroughly and deeply affected therewith. And doe you think the Lord will in the light of conviction imprison it up in the minde? is there not a farther end that by this light the heart might be deeply affected with sinne? if any say that the end of conviction is to drive the soul to Christ, I grant that is the remote and last end of it, but the next end is compunction. For if the understanding be convinced of misery, and the heart remain hard, the minde may see indeed that righteousness and life only is to be had in Christ, yet the heart remaining hard, the will and affections  
will

will never stir toward Christ, it is impossible a hard heart remaining such wholly unaffected with sin or misery, should be truly affected with Jesus Christ; but of this more hereafter.

2. What necessity is there of this compunction, to succeed conviction?

*Ans.*

I speak now of necessity in way of ordinary dispensation, not of Gods usual and extraordinary way of working, where he useth neither Law nor Gospel (as ordinarily he doth) to work by. Many have been nibbling lately at this doctrine, and demand, What need is there of sorrow and compunction of heart? A man may be converted only by the Gospel, and God may let in sweetness and joy without any sense of sinne or misery, and in my experience I have found it so; others godly and gracious also feel it so: why therefore doe any presse such a necessity of coming in by this back-doore unto Christ? This point I conceive is very weighty, and much danger in denying the truth of it; yet withall, there needs much tenderneesse in handling of it, lest any stumble; and therefore before I lay down the reasons to shew the necessity of it: give me leave to propound these rules both for the clearing of the point, and answering sundry objections usually made about this point.

1. *Rule.*

In this work of compunction, doe not think

think that the Lord hath not wrought any true sense of sin, because you finde it not in such a measure as you imagine you should desire to have, and that others feel; sense of sin admits degrees. I doubt not but *Iosephs* brethren were humbled, yet *Ioseph* must be more, he must be cast into the ditch, and into the prison, and *the iron must enter* not only into his legs, but into his soul, *Psal. 105. 18.* He must be more afflicted in spirit, because he was to doe greater work for God, and was to be raised up higher then the rest, and therefore did need the more ballast; some are educated more civilly then others, and thereby have contracted lesse guilt & stoutness of heart against God and his wayes, therefore these have not such cause of trouble, and being lesse rugged, have lesse need of axes, to hew them. Some mens sorrow breaks in upon them more suddenly, like storms, and breaches of the Sea, and the Lord is resolved to hasten and finish his work in them more speedily, and it may be more exemplarily; (for every Christian is not a fair copy) as in those *Acts 2. 37.* In others their sorrowes soake in by degrees, *Gutta cavat lapidem*, the Lord empties them by continuall droppings, and hence feel not that measure of sorrow that others doe: every Christian is not a *Hermon*, *Psal. 83.* who suffers distracting furies and terrors from  
 E  
 his

*his youth up*, ver. 15. who is *afflicted with all Gods wayes*, ver. 7. for he was a man of exceeding high parts and gifts, as you may see, *1 King. 4. 31.* and therefore the Lord had need of hanging some speciall plummetts on his heart to keep it ever low, lest it should be lifted up above measure. Some sense of sin the Lord will work in all he saves, but not the same measure; the Lord gives not alway unto his, that which is good in it self, (its good I confesse to be deeply affected and humbled) but that which is fit, and therefore best for thee.

2. *Rule.*

Doe not think there is no compunction or sense of sin wrought in the soul, because you cannot so cleerly discern and feel it, nor the time of the working and first beginning of it. I have known many that have come with complaints, they were never humbled, they never felt it so, nor yet could tell the time when it was so, yet there hath been and many times they have seen it by the help of others spectacles, and blest God for it. When they in *Esay 63. 17.* complained, *Lord why hast thou hardened our hearts from thy feare*; doe you think there was no softnesse, nor sensiblenesse indeed? Yet verily, but they felt nothing but a hard heart, nay, such hardnesse as if the Lord had plagued them with it by his own immediate hand, and not born and bred with them only; as with

with other men. Many a soul may think the Lord hath left it, nay, smitten it with a hard heart, and so make his moane of it, yet the Lord hath wrought reall softnesse, under self hardnesse, as many times in Reprobates there is felt softnesse, when within there is reall hardnesse. The stony-ground-hearers were plowed and broken on the top, but were stony at the bottome. Some men may be wounded outwardly and mortally, this may easily be discerned. The Lord may wound others and they may bleed out; their sorrow is more inwardly and secretly, and therefore cannot point with their finger to their wound as others can.

Doe not think the Lord works compunction in all the Elect in the same circumstantiall work of the Spirit, but only in the same substantiall work: the Lord works a true sense of sin for substance and truth of it, yet there are many circumstantiall works, like so many enlargements and comments upon one and the same Text. *Ex. gratia.* The same sin that affects *Paul*, it may be doth not affect *Lydia* or *Apollis*. The same notions for the aggravation of sinne in one, doe, not come into the minde of the other; the same complaints, and prayers, and turnings of spirit in the one, may not be in the same circumstances, and with the like effects as in the other, and yet both of them feel sin, and

3. Rule;

therefore complain; they both feel sin, yet by means of various apprehensions and aggravations. This I speak, because you may the better understand the meaning of Gods servants in opening the work of humiliation. You may hear them say, the soul doth this, and thinks that, and speaks another thing; it may be every one doe not so think in the same individuall circumstances, and therefore are to be understood as producing only *exemplum in re simili*; something like this or for the substance of this is there wrought.

4. Rule.

In this work of compunction we must not bring rules unto men, but men to rules; Crook not Gods rules to the experience of men, (which is fallible, and many times corrupt) but bring men unto the rule, and try mens estates herein by that: For many will say, Some men are not humbled at all, never had any precedent sorrow for sinne, Gods mercy only hath melted their hearts, and experience proves this, and many finde this, who are sincere and gracious Christians.

I answer, we are not in this or any other point to be guided by the experience of men only, but attend the rule; if it be proved that according to the rule men must be broken and affected with their sin and misery before mercy can be truly apprehended or

Christ

Christ accepted; what tell you me of such or such men? let the rule stand, but let men stand or fall according to the rule: many are accounted godly and gracious for a time, much affected with mercy and Christ Jesus; yet afterward fall or wizen into nothing, and prove very unsound. What is the reason? Truly the cause was here, their first wound and sorrow for sin was not right, as hereafter shall be made good; many thousands are miserably deceived about their estates, by this one thing, of crooking, and wrestling Gods rules to Christians experiences; let all Gods servants tremble and be wary here; wrack not the holy Scriptures, nor force them to speak as thou seekest, but try all things by them, 1 *Thes.* 5. 21.

Do not make the examples of converted persons in Scripture patterns in all things of persons unconverted: do not make Gods work upon the one, run parallel with Gods work upon the other.

*5. Rule.*

Some say, that many in Scripture are converted to Christ without any sorrow for sin, and produce the example of *Lydia*, whose heart God sweetly opened to receive Christ; and the Eunuch, *Acts* 8. converted in the same manner.

I answer, these are examples of persons converted to God before, who did believe in the Messiah, but did not know that this



Jesus was the Messiah, which they soon did when the Lord sent the meanes to reveale Christ; and therefore *Lydia*, a Jewish proselyte, is called *a worshipper of God*, *Act. 16. 14.* and so was the Eunuch, *Act. 8. 27.* and in the same condition was the Centurion, *Act. 10. 2* who feared God, and whose prayers were accepted, *vers. 4.* (which cannot be without faith) yet did not know that this Jesus crucified was the Messiah, untill *Peter* came unto him. So that suppose here was no sense or sorrow for sinne, at this time; doth it therefore follow they never had any when the Lord at first wrought upon them? are these examples in persons converted, fit to shew forth Gods work in persons unconverted? in some things indeed they are examples, in others not so: their examples of beleeving in Christ are not in that as examples of sorrow for want of Christ. And yet let me adde, to say that God opened *Lydia's* heart to believe in Christ, and yet opened not her heart to lament her sinne and misery in her estate without Christ. (suppose she were without Christ) is more then can be proved from the Text; for 'tis said, *Her heart was opened to attend unto the things that were spoken by Paul:* and can any think that *Paul*, or any Apostle, ever preached Christ without preaching the need men had of him? and could any preach their need of Christ, without

out preaching men undone and sinful estate without Christ? and doe you think that *Lydia* was not made to attend unto this? doe you think that when *Philip* came to open the 53. of *Esay* to the Eunuch, that *Christ* was bruised for our iniquities; that he did not let him understand the infinite evill of sinne and misery of all sinners, and of him in speciall, unlesse the Lord *Iesus* was bruised for him?

In examples recorded in the Scripture of Gods converting grace, doe not think they had no sorrow for sinne, because it is not distinctly and expressly set down in all places: for the Scripture usually sets down matters very briefly; it oftentimes supposeth many things, and refers us to judge of some by other places; as *Acts* 6. 7. it is said, *Many of the Priests were obedient to the faith*; doth it therefore follow that they did immediately believe without any sense of sin? Look to a fuller example, *Acts* 2. and then we may see, as the one were converted to the faith, so were the other, having a hand in the same sin. *1 Tim.* 1. 13, 14. *Paul*, he was a persecuter, but the Lord reversed him to mercy, and that Gods grace was abundant in faith and love: doth it hence follow that *Paul* had no castings down, because not mentioned here? If we look upon *Acts* 9. we shall see it otherwise.

6. Rule.

## 7. Rule.

Do not judge of generall and common workings of the Spirit upon the souls of any to be the beginnings of effectuall and special conversion; for a man may have some inward and yet common knowledge of the Gospel and Christ in it, before there be any sorrow for sinne; yet it doth not hence follow that the Lord begins not with compunction and sorrow, because common work is not speciall and effectuall work; when the Spirit thus comes, he first begins here, as we shall prove.

## 8. Rule.

The terrours, and feares, and sense of sin and death, be in themselves afflictions of soul, and of themselves drive from Christ; yet in the hand of Christ, by the power of the Spirit, they are made to lead, or rather drive unto Christ, which is able to turn mourning into joy, as well as after mourning to give joy: and therefore 'tis a vain thing to think there is no need of such sorrows which drive from Christ; and that Christ can work well enough therefore without them; when as by the mighty power and riches of mercy in Christ, the Lord by wounding, nay, killing his of all their carnall security and self-confidence, saves all his alive, and drives them to seek for life in the Son.

Ioh. 16. 10.

Hos. 6. 1,  
2. 3.

These things thus premised, let us now hear of the necessity of this work to succeed conviction.

Else

Else a sinner will never part with his sin; a bare conviction of sin doth but light the candle to see sin; compunction burns his fingers, and that only makes him dread the fire. *Cleanse your hearts ye sinners, and purifie your hearts ye double minded men,* (saith the Apostle James, Chap. 4. 8.) But how should this be done? He answers, verse 9. *Be afflicted, and mourn, and weep, turn your laughter into mourning:* So Joel 2. 13. the Prophet calls upon his hearers to turn from their sin unto the Lord; but how? *Render your hearts, and set your garments.* Not that they were able so to do this, but by what sorrow he requires of all in generall, he thereby effectually works in the hearts of all the Elect in particular; for every man naturally takes pleasure, nay all his delight and pleasure is in nothing else but sin; for God he hath none, but that. Now so long as he takes pleasure in sinne, and finds contentment by sinne, he cannot but cleave inseparably to it: O 'tis sweet, and it only is sweet; for so long the soul is dead in sinne. *Pleasure in sinne is death in sinne,* 1 Tim. 5. 6. So long as 'tis dead in sinne, it is impossible it should part with sinne; no more then a dead man can break the bonds of death. And therefore it undeniably follows, that the Lord must first put gall and wormwood to these dugs, before the soul will cease sucking; or be weaned

weaned from them; the Lord must first make sinne bitter, before it will part with it; load it with sinne, before it will sit down and desire ease: And look as the pleasure in sinne is exceeding sweet to a sinner, so the sorrow for it must be exceeding bitter, before the soule will part from it.

'Tis true, I confesse a man sometime may part with sin without sorrow; the uncleane spirit may go out for a time, before he is taken, bound and slain by the power of Christ. But such a kinde of parting is but the washing of the cup, 'tis unsafe and unsound, and the end of such a Christian will be miserable; for a man to hear of his sinne, and then to say, He doe no more so, without any sense or sorrow for it, would not have been approved by *Paul*, if he had seen no more in the carelesse Corinthians, in tolerating the incestuous person; but their sorrow wrought this repentance. No, the Lord abhors such whorish wiping the lips; and therefore the same Apostle, when he reproves them for not separating the sinner, and so the sin from them, he summes it up in one word, *You have not mourned*; that such a one might be taken from you: because then sin is severed truly from the soule, when sorrow or shame, some sense and feeling of the evill of it, begins it. Not onely sinne is opposite to God, but when the Lord *Iesus* first comes neare his

2 Cor. 7. 10

1 Cor. 5. 2.

his Elect in their sinfull estate, they are then enemies themselves by sin unto God. And hence it is they will never part with their weapons, untill themselves bee throughly wounded: and therefore the Lord must wound their consciences, minds and hearts, before they will cast them by. Now if there be no parting with, no separation from sin, but sin is as strong, and the sinner as vile as ever before, hath Christ (who now comes to save his Elect from sinne) the end of his work? what is the man the better for conviction, affection to Christ, name what you can, that remains still in his sins? When the Apostle would summe up all the misery of men, he doth it in those words, *Ye are yet in your sinne*: So I say, thou art convicted, but art yet in thy sin; art affected with Christ, and takest hold of Christ, but art yet in thy sin: *He that confesseth and forsaketh his sin, shall finde mercy.*

1 Cor. 15  
17.

Pro. 28. 13

You will say, May not the sweetnesse of Christ in the Gospel, and sense of mercy, separate from sinne, without any compunction?

Object.

I answer, 1. Sense of mercy and Christs sweetnesse (I conceive) serve principally to draw the soul unto Christ, *Jer. 31. 3. With loving kindnesse have I drawn thee.* But compunction or sense of sinne principally serves in the hand of Christ, to turne the soule from sin,

Answer.

fin. Aversion from sin is distinct from, and in order goes before our conversion unto God.

2. Sense of the sweetnesse of Gods grace in Christ keeps out sin, but it doth not thrust out sin at first.

1 Cor. 7:  
1, 2.

3. Christ cannot be effectually sweet, unless sinne be first made bitter; there may be some generall notice of Christs excellency, and some thirty pieces given for him; some esteem of his grace, and hope of his mercy, which may occasion sorrow; but I dare not say, that this is any sound or thorow work, till after sorrow. *Esay 50.* 4. Christ hath the tongue of the learned given him to speak a word in season: Unto whom? It is added, unto the weary, They are the men that will prize mercy, and they only to purpose; they that have felt the bitterness of sinne and wrath, find it exceeding hard to prize Christ, and to taste his sweetnesse; how shall they doe it indeed that find none at all? Sweetnesse before sense of sinne, is like Cordials before purging of a fowl stomach, which usually strengthen the humour, but recover not the man.

*Reas. 2.*

Because without this, no man will either care for Christ, or feel a need of Christ; a man may see a want of Christ by the power of conviction; but he will never feel a need of Christ, but by the spirit of compunction.

*The*



*The whole need not the Physician, but they that are sick.* A whole man may see his want of a Physician, but a sick man only feels his need of him, will prize him, and for him. By *the whole* you are not to understand such as have no need indeed of Christ (for what sinner but hath need of him?) but such as feel no need of him: as by *sick* cannot be meant such as are sinfull and miserable, for then Christ should come actually to save all men; but those that did feel themselves so, as a sick man that feels his sicknesse; these only are the men that feel a need and necessity of Christ; these only will come to Christ, and be glad of Christ, and be truly thankfull for their recovery of Christ. And hence ariseth the great sin of the world in despising the Gospel, not at all affected with the glad tidings of it, because they are not affected with their sinne and misery; or If they be affected but in part with the Gospel, it is because they are not throughly affected with their misery before.

And hence it is, that when the Lord called his people to him, yet they would *not come to him*, because they were *Lords*, and well enough without him. Why did not they come to the Supper, being invited? it was because they had *farmes*, and *oxen*, and *wives* to attend unto; they felt no need of coming, as the *poor*, *lame*, *blind*, and *halt* did.

The

Mat. 9. 12.

Ier. 23. 1.

Luke 14.

Luk. 15.  
17.

The Prodigall cares not for father nor fathers house, untill hee comes to see; *Here I die.*

Rom. 5.  
6, 7, 8.

It is true, the grace of the Gospel drawes men unto Christ; but it is very observable, that the Gospel reveales no grace, but with respect and in reference unto sinners, and men in extreame misery; the Gospel saith not that Christ is come to save, but to save sinners, and to save his people from their sinnes. It reveales not this, that *God justifies men*, but *he justifies the ungodly*; it reveales not this, that *Christ dyed for us*, but that *he dyed for them that were weak, for sinners, for enemies*. And if so, can any man imagine that this newes will be sweet, unlesse men see and feel the infinite misery of sin, and the fruits of it? will not men say or think, What great matter is there in that? Suppose we be sinners and enemies, yet we are well enough; before Christ comes, a mans life lies in his sinne. Now suppose any should proclaim to a company of men the great favour of their Prince toward them, that he is such a gracious Prince, as will take away all their lives; will this be glad tidings? Gospel Grace cannot be set out, much lesse felt, but in reference to sin and misery, which must be first felt, before it can be sweet.

Col. 3. 7.

2 Cor. 5. 14

Reas. 3.

Because Christ will never come but onely unto such as feel their misery; for you will say,

say, A man may come to Christ without it : I say again, if he doth (as he hath many followers) yet Christ will not come to him, nor commit himself to him ; *I came not to call the righteous, but sinners to repentance* ; in which place note that as by *the righteous* is not meant such as are sincerely so, but such as think and finde themselves so ; so by *sinners*, is not meant all manner of inpenitent and hard-hearted sinners, but such as think and feel themselves such, and lament under it : now God the Father sent him only unto such ; he is sent not to *heale* the hard-hearted, but *the broken-hearted* ; indeed he is sent to make men broken-hearted, who have hard hearts ; but he is not sent to heal them untill then ; the Lord leaves the ninety nine that need no repentance to wilder for ever ; the one lost sheep, who feels it self so, and feels a need of a Saviour to come and finde it out ; who cannot come and finde out him : the Lord Jesus will come unto, and unto him only, leaving all the ninety nine.

This may lastly appeare by considering the end of mans fall into sin, and the publishing of the Law to reveale sin ; and of the Gospel also in reference unto sin and misery ; why did the Lord suffer the fall of man ? what was his great plot in it ? it is apparent this, that thereby way might be made for the

Mat. 9. 13.

Luk. 4. 18

Luk. 15. 7

Reas. 4.

the greater manifestation of Gods grace in Christ. The Serpent poysons all mankind, that the seed of the woman might have the glory of recovering some : This was Gods last end : The perdition of some ( of themselves ) being but subordinate unto this, *Rom. 9. 22, 23.* Surely *Adam* might have glorified grace if he had stood, and God had revealed his grace in preserving him (made mutable) from falling. But the Lord saw grace should not be sufficiently advanced to its highest dignity by this, and therefore suffers him actually to fall, and that into an extream depth of misery : Now consider mans fall in it self cannot be a meane of glorifying grace, but rather obscures all the glory of God; how shall the Lord attain his end then hereby? truly if the Lord let men see and feel their fall and misery by it, now grace offered will be accepted and glorified. And therefore the Lord sends the Law to reveale sin, and make it exceeding sinfull; and death for sin : that this end might be attained, *Gal. 3. 22.* And therefore feeling of sin, and death and misery being the meanes, must precede the other as the end; and therefore as grace may be seen by conviction of misery, so the sweetnesse of it only can be felt by feeling misery in this work of compunction.

*Quest.*

But you will say, What is this compunction.  
on.

on, and wherein doth it consist?

This is the third particular to be opened; in generall it is, whereby the soul is affected with sin; and made sensible of sin; but more particularly, compunction is nothing else but the pricking of the heart, or the wounding of the soul with such feare and sorrow for sin and misery, as severs the soul from sin, and from going on toward its eternall misery: so that it consists in three things.

1. Feare.
2. Sorrow.
3. Separation from sin.

The Lord Jesus, when hee comes to rescue his Elect, look as Satan held them in their misery; First by blinding their eyes from seeing of it; Secondly, by hardening their hearts from feeling of it: So the Lord Jesus having cut asunder the first cord of Satan by conviction, breakes asunder the second by compunction, and causing the soule to feel and bee affected with its misery; and as the whole soule is unaffected before he comes, so he makes the whole soule sensible when he comes, and therefore he fills the conscience with feare, and the heart with sorrow and mourning, so as now the will of sinne is broken, which was hardened before these feares and sorrowes seised upon it. Let me open these particularly, that you may tast and try the

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truth

truth of what now I deliver.

I say the Lord Christ in this work of compunction lets into the heart of a secure sinner a marvellous fear and terrour of the dreadful displeasure of God, of death, and hell, the punishment of sin: O beloved, look upon most men at this day, this is the great misery lying upon them, they doe not fear the wrath to come, they fear not death nor damning, even then when they hear and know it is their portion; but *their hearts are set to sin*, Eccles. 8. 11.

The Lord Christ therefore lets in this fear, that look as the Lord when hee came to conquer the Canaanites, Exod. 23. 27, 28. *He sent his hornets before him*, which were certain feares, which made their hearts faint in the day of battell, and by this subdued them; so the Lord Christ when hee comes to conquer a poore sinner that hath long refused him, and would goe on to his own perdition; lets in these feares, that the soule shrinks in with the thoughts of its wofull estate, and cries out secretly, Lord what will become of me, if I die in this condition? *Paul* trembles astonished at his misery and wickednesse, and now he begins to cry out; the Iaylor was very cruell against *Paul*, but when the Lord Iesus comes to rescue him from this condition, you shall see him trembling. The Lord had let in that feare

Acts 1. 5.

Acts 16.

fear, that now he is content to doe any thing to be saved from the danger he saw he was now in; when a man sees danger and great danger near and imminent, now man naturally fears it: before Christ come, the soul may see its misery, but it apprehends it farre off, and hoping to escape it, and hence doth not fear it; but when the Lord Iesus comes, hee presents a mans danger, death, wrath, and eternity near unto him, and hence hath no hope to escape it, as now he is, and therefore doth fear; and seeing the misery exceeding great, he hath an exceeding great (though oft-times deep) fear of it; as men neare death and apprehending it so, begin then to be troubled, and cry out when it is too late. The Lord Iesus deals more mercifully with the Elect, and brings death and eternity neare them before they draw neare to it; whiles it is called to day: the poor Taylor began to think of killing himselfe when fears were upon him, and so many under this stroak of Christ, have the same thoughts, because they see no hope; but this measure is not in all, this work is in all, *Put them in feare O Lord, that they may know they be but men;* before this fear comes, men are above God, and think they can stand it out against him; the Lord therefore lets in this fear to make them know they bee but men, and that as

Psal. 10. 5.

Acts 16.

Psal. 9. 10.



Rom. 8. 15.

prond, and stout, & great as they are, yet that they are not above God, and that it is vain to kick against the pricks, and go on as they have done; for if they do, he will not endure it long: *The spirit of Bondage makes men feare*, before *the spirit of Adoption* comes; these feares therefore are such, as the regenerate after they have received the spirit of Adoption never have; and therefore they are such as pursue the soul with some threatning of the word, pronouncing death and perdition to him in that estate: *Ex, gr. He that beleeves not is condemned already*, thus the word speaks to conscience, *John 3. 17. Thou believest not* saith a mans own conscience, the Spirit witnessing with it, therefore thou art condemned saith conscience; now the spirit of Bondage, is the testimony of Gods Spirit witnessing to both the premisses and conclusion: now this Spirit no regenerate man indeed ever hath after this time, but the feares hee hath arise from another principle of corruption of conscience, and malice of Satan through the present desertion of the Spirit leaving him; not from any positive witness of the Spirit of any such untruth, which yet is truth, while the soul is under this stroak and not regenerate: mark therefore diligently that this feare is the work of the Spirit of the Lord Iesus, and hence it followes,

1. That

1. That these Fears are not meerly naturall (as those *Rom. 2. 15.*) arising from naturall conscience only, which only accuse of sinne, but never affect; but they are supernaturall, they are arrowes shot into the conscience by the arm of the Spirit; so dreadfull that no word nor meditation of death and eternity can beget such feares, but creates them.

2. Hence it follows, that they are clear feares, (for the Spirits work is ever clear before he leaves it, *Eph. 5. 13.*) they are not blind confused feares, and suspicious and sad conjectures, whereby many a man is afraid and much afraid and affrighted like men in a dream, that think they are in hell, yet cannot tell what that evil is which they feare; but they are clear feares whereby they distinctly know and see that they are miserable, and what that misery is.

3. Hence it followes that they are strong feares, because the Almighty hand of the Spirit sets them on, and shakes the soul; they are not weak feares which a man can shake off, or cure by weak hopes, sleep or businesse, &c. like some winds that shake the tree, but never blow it down: but these feares cast down the tallest Cedar, and appall the heart, and coole the courage and boldnesse of the most impenitent and audacious sinner. The Spirit presenting the greatest

Amos 3. 8.

evill in eternall separation from God: hence  
 no evill in this world is so dreadfull as this, I  
 had better never been born then to hear it  
 (saith the soul) and hence casts off all other  
 thoughts, and cannot be quiet; and hence it  
 is that these feares force a man to flie and  
 seek out for a better condition. A man like  
 Lot lingers in his sinne, but these feares like  
 the Angel, drive him violently out, the Lord  
 saying to him, Away for thy life, lest thou  
 perish with the world, for thy sins are come  
 up to heaven, thou shalt die before one day  
 be at an end, and then what will become of  
 thee? Ah thou fainfull wretched man! may  
 not the Lord justly doe it? are not thy sins  
 grown so great and many, that they are an  
 intolerable burden for the soul of God to  
 beare any longer? and hence you shall ob-  
 serve, if a beaust after sad feares grows bold and  
 carelesse again, the Spirit pursues it with  
 more cause of fear; and now the soul cries  
 out, Did the Lord ever elect thee? Christ shed  
 his blood to save his people from their sinnes,  
 thou livest yet in thy sins, did hee ever shed  
 his blood for thee? thou hadst sinned against  
 conscience, after thou hast been inlightned  
 and fallen back again, hast not thou there-  
 fore committed the unpardonable sin? thou  
 hast had many a faire season of seeking God,  
 but hast dallied and dreamt away thy time,  
 is not the day of grace therefore now past?

it is true, the Lord is yet patient and bountifull, and lets thee live on common mercy, but is not all this to aggravate thy condemnation against that great and terrible day of the Lord which is at hand? are there not better men in hell then thou art that never committed the like sin? thus the Spirit pursues with strong feares; till proud man falls down to the dust before God. The soule is now under feares, not above them; and therefore cannot come out of these chains by the most comfortable doctrine it heares, nor particular application of it by the most mercifull Ministers in the world; untill the Lord say, as *Leu. 3. 37. feares* the Lord onely can assuage these strong winds, and raging waters, in which there is no other cry heard of this soul tossed thus with tempests, but oh I perish! only the Lord making way for the spirit of Adoption by these in his Elect; drives them out to seek if there be any hope, and so they are not properly desperate feares, yet as I say, strong feares, not alike extensively, yet alike intensively strong in all; a small evill when tidings is brought of it doth not fear, but if the evill be apprehended great and near too, the very suspicion of it makes the heart tremble; when a house is on fire, or a mighty Army entered the land and near the City, children that know not the greatnesse

Luk. 3.  
40.

of the evill feare them not; but men that know the danger are full of feare. The wrath of the Lord that fire those armies of everlasting wbes, are great evils, the blind world may not much feare them, but all the Elect whose minds are convinced to see the greatness of them, cannot but feare, and that with strong and constant feares; nor is it cowardize, but duty to feare these *everlasting burnings*. And hence the soul in this case wonders at the security of the world, dreads the terrors of the Lord that are near them, and usually seeks to awaken all its poore friends. I once thought my self well, and was quiet as you bee, but the Lord hath let me see my woe, which I cannot but feare; O look you to it.

Thus the Lord works this feare in some in a greater, in others in a lesser measure. O consider whether the Lord hath thus affected your hearts with feare; Oh secure times what will God doe with us! many of you having heard the voyce of the lyon roaring, and yet you tremble not. The Lord hath foretold you of death and eternall woe for the least sin, doe you believe it, and yet feare it not? how art thou then forsaken of God? Many of you that like old mariners can laugh at all foul weather, and like Weather-cocks set your faces against all winds; and if you be damned at last you cannot help it, you must

must bear it as well as you can, and you hope to doe it as well as others shall doe; Oh! how far are such from the Kingdom of God, the Lord not yet working nor pricking thy heart so much as with feare?

2. Sorrow and mourning for sinne is the second thing wherein Compunction consists. And look as Feare plucks the soul from security in seeing no evil to come; so Sorrow takes off the present pleasure and delight in sinne, in a greater measure then Fear doth. The Lord therefore having siniten the soul, or shot the arrowes of feare into the soul; it therefore growes exceeding sad and heaveie, thinking within it selfe, What good doe wife or children; house or lands, peace and friends, health and rest, doe me? in the mean time, condemned to die, and that eternally; it may be reprobated never to see Gods face more: the guilt and power of sin in heart and life lying still upon me? And hereupon the soul mourns in the day, and in the night, desires to goe alone and weep; and there confesseth its vilenesse before God; all the dayes of vanity, and sins of ignorance, thinking, Oh what have I done! and seeks for mercy, but not one smile, nothing but clouds of anger appear; and then thinks, if this anger the fruit of my sinne be so great, oh what are my sins the cause hereof! When the Angel had set out the sin of the

2.

Iudg. 1. 1.

the Israelites in making a league with the Canaanites, and told them that they should be thornes in their sides, they sat down, ver. 4. and lift up their voices, and wept: so 'tis with a contrite sinner. Note narrowly that eminent place of Scripture, *Eisay 61.3.* the Lord Christ is sent to appoint beauty for ashes; and the oyle of joy for the spirit of heavinesse to them that mourn. Out of which, note these four things for the explication of this sorrow or mourning.

*Ier. 37. 18.*

First, It is such a mourning as is precedent unto spirituall joy. And hence it is not said, I will give the spirit of gladnesse to beget mourning, (though the Lord doth so after conversion) but this goes in order before that. *Ephraim*-like, who seeing what an unruly beast he had been, unaccustomed to Gods yoke, smites upon his thigh, and bemoans himself. It is Gods method (after Gods people have sinned) to sad their hearts, and then to turn mourning into joy; much more at first beginning of Gods work upon the soul, they shall first mourn, and lament, and smite upon the thigh; If God wounds the soul for sin, it shall smart, and bleed too, before God will heale.

*Hos 6. 1, 2.*

Secondly, It is a great mourning, because it is called a *spirit of mourning*: As a *spirit of slumber* is a deep slumber. When the poore Lewes shall be converted, their great  
sin



fin; shall then be presented before them of cursing and crucifying the Lord of life; as it was to those *Mat. 2. 36.* And by reason of this, there shall be a great mourning, that they shall desire to goe alone in secret every one apart, and take their fill of mourning, before the Lord open the fountain of grace. It is not a Summer cloud, or an April shewe, that is soone spent, but a great mourning. For,

1. Before this spirit of sorrow come, a mans heart takes great delight in his sin, his his god, his life, and sweeter then Christ, and all the joyes of heaven; and therefore there must be great sorrow, sin must be made exceeding bitter. A man that is very hungry and thirsty after his lust, must finde such meat and drink exceeding bitter, else he will feed on it. *Solomon* took great content in women, but what saith he when the Lord humbled him? *I find a woman more bitter then death.* Hear this you Harlots, and you that live in your wanton lusts, the Lord will make your sweet morsels more bitter then death to you, if the Lord saves you.

2. Because the greatest evils are the objects of this sorrow, viz. Sin and death. It is true, a man may mourn for smaller evils sooner; but when the Spirit sets on the greatest evils, then they sad much more. *Mine iniquities are too heauie to beare: Why so?*

Many

*Zech. 12.*

*11.*

*Cap. 13. 1.*

*Eccles. 7.*

*26.*

*Psal. 38.*

*1, 2.*

Prov. 18.

14.

Psal. 31.

2.3.

Psal 40.

32.

Ier. 31. 39.

Dan. 9. 11.

Ier. 3 ult.

Many a man can bear them without sinking. True, but in the Elect the Spirit sets on, loads the soul herewith, *A wounded spirit who can bear?* Because the greatest evils lie upon the most tender part of a tender soul, pressed down by the omnipotent hand of Christs Spirit. For now the multitude of sins more then *the haire on the head* come now to mind; as also the long continuance in them, cradle sins. No sooner, saith the soul, did I begin to live, but I began to sin. Obstinacy also in them lies very heavie; I have had warnings, checks, resolutions against them, and yet have gone on. The power of sinne also sads it; that as it is said, *Prov. 21. 9. When the wicked reigns, the people mourns;* so doth the soul when it feels sin reign. I cannot subdue it, nay the Lord will not, that I feare the Lord hath left me over to it. The encrease of sin it feels, makes it mourn also; I grow worse and worse, saith the soul; the leake comes in faster then he can cast it out; the greatnesse of sin makes it mourn. Was there ever such a sinner as I? And lastly, the sense of condemnation for sin lies upon him; this is the fruit of your evil wayes, saith the Spirit. The soul doth not let sin passe by it now as water down the Mill, but being stoppt by conviction and feare of the evill of it, it swells very high, and fills the heart full of griefe and sorrow, that many times

times; it is overwhelmed therewith.

3. Because Christ will not be very sweet, unlesse this mourning under misery be very great; the healing of a cut finger is sweet, but of a mortall wound is exceeding sweet; a little sorrow will make Christ sweet, but great sorrow under sense of deadly wounds is exceeding sweet; and without this Christ hath not his honour due to him, if he be not only sweet, but also exceeding sweet and precious.

Math. 10.  
37.

4. Because it is such a sorrow, as nothing but that that hath wounded the soule can heale it. Let men have the greatest outward troubles, outward things can cure them; or else they will weare away. As if a man be sick, or in debt, physick and money can cure these; but this wound, neither can, or ever shall be healed but by the hand that wounded it. And hence a man can take no comfort in meat, drink, sleep, friends, mirth, nor pastime, while this wound, this sorrow lasts; for if any thing else can heal it, it is not the right wound, or sorrow the Lord breeds in his Elect. An adulterous heart indeed may be quieted with other lovers, Cain can build away his sorrow. Nay, Ile say more, this wounded soule cannot comfort it selfe by any promises, till the Lord come: David had a promise of pardon from Nathan, yet he cries out to the Lord to make him hear  
the

Hol. 6. 1, 2.

Psal. 118

the voyce of joy and gladnesse, that his broken bones might rejoyce. Did not the Lord make him hear the voyce of joy by *Nathan*? Yes, outwardly; but the Lord that had broke his bones, must make him hear inwardly. Nay, when the Lord comes himself to comfort, much adoe the Lord hath to make him hear it; as the Israelites, that *hearkned not to Moses voyce, because of their hard bondage*, that unlesse the Lord did invincibly comfort, it would lie bleeding to death, and never live. It must needs therefore bee great sorrow, which all the world, men nor Angels can remove.

5. You may be confirmed in this, if lastly you consider the many wayes the Lord takes to beget great mourning, if the soul will not be sorrowfull: as, sometimes great afflictions; *Manasseh* must be taken in the bushes, and cast into chaines. Sometimes strange temptations, hellish blasphemies, Is there a God? Are the Scriptures his Word? Why should the Lord be so cruell as to reprobate any of his creatures, to torment it so long? &c. Sometimes long eclipsing of the light of Gods countenance; no prayers answered, but daily bills of indictment; And sometimes it thinks it heares and feels a secret testimony from God, that he never had thought of peace toward it, and that his purpose is immutable. Sometimes it questions,

Can

2 Chron.  
53. 11, 12.

Lam. 3. 4.

Can God forgive sinnes so great? Can it stand with his honour to put up so much wrong? Sometimes it feels its heart so extremely hard and desolent, that it thinks the Lord hath sealed it up under this plague till the judgement of the great day. And sometimes the Lord makes melancholy a good servant to him to further this work of sorrow. But thus the Lord rebukes many a hard-hearted sinner, that will not bear the yoke, nor feel the load; and now the Lord turns the beauty of the proudest into ashes, and withers the glory of all flesh. Nay, sometimes you shall observe the Lord though he comes not out as a *Lion* to rend, yet as a *moth* he frets out by secret pinings and languishings, the senselesse security of man, that he shall mourne to purpose before he leave him.

Psal. 39.  
10, 11.

I doe not mean by this, as if all men had the like measure of sorrow; but a great sorrow it is in all. Every child is delivered by some throwes; those that stick long in the birth may feel them longer and very many. Nor yet doe I presse a necessity of tears, or violent and tumultuous complaints; the deepest sorrows run with least noyse. If a man can have tears for outward losses, and none for sins, 'tis very suspicious whether he was ever truly sorrowfull for sin; Otherwise, as the greatest joyes are not alway exprest in laughter,

laughter, so the greatest sorrowes are not alway exprest in shedding of teares; what the measure of this great sorrow is, we shall heare hereafter.

Thirdly, it is a constant mourning, for so it is here called, *a spirit of heavinesse*; as that woman that had a spirit of infirmity, and was bowed down many years: *Hannah* constantly troubled, is called, *a woman of a sorrowfull spirit*, 1 Sam. 1. 12. 13. As the *spirit of pride and whoredome*, Hos. 4. 12. is a constant frame, where though the acts be sometime suspended, yet the spirit remaines; so a *spirit of mourning*, is such sorrow, as though the acts of mourning bee sometime hindred, yet the spirit and spring remaines; Hypocrites will mourn under sin and misery, but what is it? it is *the hanging down the head like a bull-rush* in bad weather for a day. Oh how many have pangs and gripes of sorrow, and can quickly ease themselves again! these mourners come to nothing in the conclusion; I grant the sorrow and sadnesse of spirit may be interrupted, but it returns againe, and never leaves the soule untill the Lord look down from heaven, Lam. 3. 48, 49. 50. The cause continues, guilt and strength of sinne, and therefore this effect continues.

Fourthly, it is such a sorrow as makes way for gladnesse, for so it is here said, *the Lord gives beauty for these ashes*, and hence

it

Esay 58.5.

it is no desperate hellish sorrow, but usually mixt with sense of some mercy, at least common, and some hope; not that which apprehends the object of hope particularly (which is done in vocation) but that the Lord may finde out some way of saving it, *Jonah 3.9.* *Acts 2.37.* which hope with sense of mercy waiting so long, preserving from hell and death so oft &c. doth not harden the heart, (as in reprobates) but serve to break the more, and to load it with greater sorrow; thus the Lord works this sorrow in all his Elect. I know it is in a greater measure, and from some other grounds after the soule is in Christ; but this sorrow there is for substance, mentioned for the reasons given; if Christ hate you, you shall mourne, but never till it be too late; if he love you, you must mourne now; how great and many are many of your finnes, how near is your doom? the Lord only knows how fearfull your condemnation will be, you have oft heard; but yet how few of your hearts are sad and very heavie for these things? sin is your pleasure, not your sorrow; you fly from sorrow as from a temptation of Satan who comes to trouble you, and to lead you to despaire: *Dauids eyes ran down with rivers of waters, because others brake Gods Law, and Jeremy wisht he had a cottage in the wilderness to mourne in, and yet you doe not, you cannot*



powre out one drop, nor yet wish you had hearts to lament your own finnes : but oh know it, that when the Lord Christ comes, hee will sad thy soul, when hee comes to search thy old sores by the spirit of conviction, he will make them smart and bleed abundantly, by the spirit of compunction.

3.

3. Separation from sin is the third thing wherein compunction consists, such a feare and sorrow for sin under a sinfull estate, as separates the soul from sin, is true compunction ; without which the Lord Christ cannot be had : the soule is cut and wounded with sin by fear and sorrow, but it is cut off by this stroke of the Spirit, not from the being, but from the growing power of sin ; from the wil to sin, not from all sin in the wil which is mortified by a Spirit of holines, after the soul is emplant into Christ ; for compunction, contrition, brokennesse of heart for sin ( call it what you will ) is opposite to hardnesse of heart, which is in every sinner whiles Christ leaveshim ; now in hardnesse (as in a stone) there is, First insensiblenesse, Secondly, a close cleaving of all the parts together, whereby it comes to passe that hard things make resistance of what is cast against them : So in compunction there is not only sensiblenesse of the evill of sin and death, by fear and sorrow, but such as makes a separation of that close union between  
tween

tween sin and the soul : and hence it is that the Lord abhors all fastings; humiliations, prayers, teares, unlesse they be of this stamp, and are accompanied with this effect. The Lord flings the dung of their *fastings and sorrows* in their faces, because they did not *break the bonds of wickednesse*; to mourn for sin and misery, and yet to be in thy sin, is the work of justice on the damned in hell, and all the Devils at this day, that are pincht with their black chains not loosened from them; and not the work of the grace of Christ in the day of his power : *Hee that confesseth his sins shall have mercy*; that is true, but remember the meaning of that Confession in the next words, *and forsaketh*, he shall finde mercy. What is the end of the mother in laying worm-wood and gall upon her brest, but that the child by tasting the bitternesse of it might be weaned and have his stomach and will turned from it? what is the end of fear & sorrow, but by this to turn away the soul from sin? This point is weighty and full of difficulty, of great use, and worthy of deep meditation. For as the first wound and stroke of the Spirit is, so it is in all other after-works of it, both of faith and holinesse in the soul; if this bee right, faith is right, holinesse is right; if this be imperfect, or naught, all is according to it afterward : the greatest difficulty lieth here, to

Esay 58. 5.

Prov. 28.  
13.

Iob 33.  
15; 16, 17.

know what measure of separation from sin the Spirit makes here; for after wee are in Christ, then sin is mortified; how then is there any separation of the heart from it, before it doth fully beleeve; or what measure is there necessary? here therefore I shall answer to the fourth and last particular, *viz.*

4.

Fourthly, what is that measure of compunction the Lord works in all the Elect?

Answ.

So much compunction or sense of sinne is necessary as attaines the end of it: now what is the end of it? no other but that the soul being humbled might go to Christ (by faith) to take away his sin; the *finis proximus* or next end of compunction is humiliation, that the soul may be so severed from sin, as to renounce it self for it; the *finis remotus*, or last end is, that being thus humbled, it might go unto Christ to take away sinne: for beloved, the condemnation of the world lies not so much in being sinfull under guilt and power of sin, as in being unwilling the Lord Iesus should take it away: this I say is the greatest hinderance of salvation, *Iohn 3. 19. Iohn 5. 40. Oh Ierusalem wilt thou not be made clean? Ier. 13. 27.* that was their great evill, they were not on'y polluted, but they would not be made clean: the Lord Iesus therefore rolls away this stone from the Sepulchre, bears down this mountain; and because it must first beleeve in Christ before  
it

it can receive Grace from Christ, it must come to Christ to take away sin, before the Lord will doe it; Hence, so much loosening from sinne as makes the soul thus to come, is necessary. So much fear and sorrow as loosens from sinne, and so much loosening from sinne as makes the soul willing, or at least not unwilling that the Lord Iesus should take it away, is necessary; For who ever comes to Christ, or is not unwilling Christ should come to him to take away all his sinne, hath (whatsoever he thinks) some antecedent loosning and separation from sin.

Oh saith a poore sinner, when the Lord hath struck his heart, and he feels guilt, and terrour, and mighty strength of corruption, if the Lord Iesus would take away these evils from me, though I cannot, means cannot, that will be exceeding rich mercy. The Lord doth not wound the heart to this end, that the soul should first heal it self, before it come to the Physician, but that it might seek out, or feeling its need, be willing and desirous of a Physician, the Lord Iesus, to come and heal it. It is the great fault of many Christians, either their wounds and sorrows are so little, they desire not to be healed; or if they do, they labour to heal themselves first, before they come to the Physician for it; they will first make themselves holy, and put on their jewels, and then be

leeve in Christ. And hence are those many complaints, What have I to do with Christ? Why should he have to doe with me that have such an unholy, vile, hard, blind, and most wicked heart? If I were more humbled, and more holy, then I would goe to him, and think he would come to me. Oh for the Lords sake, dishonour not the grace of Christ. It is true, thou canst not come to Christ, till thou art loaden, and humbled, & separated from thy sinne. Thou canst not be ingrafted into this Olive, unlesse thou beest cut, and cut off too from thy old root. Yet remember for ever, that no more sorrow for sinne, no more separation from sinne is necessary to thy closing with Christ, then so much as makes thee willing, or rather not unwilling that the Lord should take it away. And know it, if thou seekest for a greater measure of humiliation antecedent to thy closing with Christ then this, thou shewest the more pride therein, who wilt rather goe in to thy selfe to make thy selfe holy and humble, that thou mightest be worthy of Christ, then goe out of thy selfe, unto the Lord Iesus, to take thy sin away. In a word, who thinkest Christ cannot love thee, untill thou makest thy selfe faire, and when thou thinkest thy selfe so (which is pride) wilt then think otherwise of Christ. The Lord therefore when he teacheth his people how

to return unto him after grievous sins, directs them to this course, not to goe about the bush to remove their iniquities themselves, or to stay and live secretly in their sins, untill the Lord did it himself; but bids them come to him, and say, *Take away (Lord) all iniquities, Hos. 14. 1, 2, 3. You shall see Ephraim bewailing himselfe, Jer. 31. 18.* But how? Doth he say he feels his sins now all removed? No, but he desires the Lord to turn him, and then (saith he) *I shall be turned.*

As if he should say, Lord, I shall never turn from this stubborn vile heart, nor so much as turn to thee, to take it away, unlesse thou dost turn me, and then I shall be turned to purpose. What saith the penitent Church? *Come, say they, let us goe unto the Lord.* They might object, and say, Alas, the Lord is our enemy, and wounds us, and hath broken us to pieces, we are not yet healed but lie dead as well as wounded; shall such dead spirits live? Mark what followes, True indeed, *He hath wounded us*, let us therefore goe to him, that he may *heal us*, and *after two dayes he will revive us*. The Lord requires no more of us then thus to come to him. Indeed after a Christian is in Christ, labour for more and more sense of sinne, that may drive you nearer & nearer unto Christ. Yet know before you come to him, the Lord

Hos. 6. 1.

Ioh. 5. 40.

requires no more then this; and as he requires no more then this, so 'tis his own Spirit (not our abilities) that must also work this; and thus much he will work, and doth require of all whom he purposeth to save. If thou wilt not come to Christ to take away thy sins, thou shalt undoubtedly perish in them. If the Lord work that sorrow, so as to be willing the Lord should take them away, thou shalt be undoubtedly saved from them.

If you would know what measure of willingnesse to have Christ take away sin is required; You shall hear when we come to open the fourth particular in the doctrine of Faith.

*Quest.*

If you further ask, How the Spirit works this loosening from sinne in the work of compunction?

*Ans.*

I answer, the Spirit of Christ works this by a double act,

1. Morall. 2. Physicall.

As in the conversion of the soul by faith unto God, the Spirit is not only a morall agent perswading, but also a supernaturall agent physically working the heart to believe, by a divine and immediate act; so in the aversion of the soul from sinne, the Spirit doth affect the heart with fear and sorrow morallly, but this can never take away sinne, as we see in *Judas* and *Cain* deeply affected



fect and afflicted in spirit, and yet in their sinne. And therefore the Spirit puts forth its own hand physically or immediately, and his own arm brings salvation to us, by a further secret immediate stroke, turning the iron neck, cutting the iron sinews of sin, and so makes this disunion or separation. You think it easie to be willing that Christ should come and take away all your sinnes; I tell you, the omnipotent arm of the Lord that instructed *Jeremy* in a smaller matter, can onely instruct you here; both these acts ever goe together according to the measure mentioned; the latter cannot be without the first, the first is in vain without the latter.

[er. 8. 11.

But what evill in sinne doth the Spirit morally affect the heart with, and so physically turn it from sinne?

Quest.

He affects the soul with it as the greatest evill; by *sinne* I mean not as considered without death, (for at this time the soul is not so spirituall, as that sin without consideration of death and wrath due to it should affect it) but sinne and death, sinne armed with wrath, sin working death, pricks the heart as the greatest evill, and so lets out that core at the bottom, as may fit the soul for healing. For,

Ans.

1. If the Spirit makes man feel sin truly, the soul feels it as it is; it is not the name, and talk of the danger of sin that troubles it, but

but the Spirit (ever making things real) loads the soul with it indeed, and as it is; now it is the greatest evill, and therefore so it feels sin. Believe it, you never felt sin indeed as it is, if you have not felt it thus.

2. Else no man will prize Christ as the greatest good, without which no man shall have him.

Mat. 10. 37

3. Else a man will live and continue in sin. If sin had been a greater evill to *Pilate* then the losse of *Cæsars* friendship, hee would never have crucified Christ. If sinne had been a greater evill to *Iohn* then the losse of his Kingdom, he had never kept up the two calves. If sinne were a greater evill then poverty, shame, griefe in this world, many a Professor would never lose Christ and a good conscience too, for a little gaine, profit or honour. Beloved, the great curse and wrath of the Lord upon all men in the world almost is this, that the greatest evils should be least of all felt; and the smallest evils most of all complained of. What is death that only separates thy soul from thy body, to sin that separates God blessed for ever from thy soul? and therefore the Lord Jesus will remove this curse from those he saves.

Acts 3. 26.

Quest.

But you will say, What is that evill the soul fees at this time in sinne, that thus affects the heart with it, as the greatest evill?

evill? This is the last difficulty here.

There is a three-fold evill especially seen in sinne:

1. The evill of torment and anguish.
2. The evill of wrong and injury to God.
3. The evill of separation of the soule from God.

The first, may affect Reprobates, as *Saul* and *Judas*, who were sore distressed when they felt the anguish of conscience by sin.

The second, is only in those that are actually justified, called and sanctified, who lament sinne as it is against God, and a God reconciled to them, and as it is against the life of God begun in them: and hence they cry out of it as a *body of death*.

The third, the Elect feel at this first stroke and wound which the Spirit gives them; the anguish of sin indeed lies sore upon them, but *this much more*. *Christ is come to seek that which is lost*. The sheep is lost, when First it is separated and gone from the owner; Secondly, when it knowes not how to return againe, unlesse the Shepherd finde it and carry it home: so that soul is properly and truly lost, that feels it selfe separated and gone from God, knowing not how to return to him again, unlesse the Lord come and take it upon his shoulders, and carry it in his arms; this lies heave upon it, viz. that it is gone from God, and wholly separated

*Ans.*

Luk. 15. 7.

Esay 33. 6.

rated from all union to him, and communion with him. You may observe, *John 16.9.* that *the Spirit convinces of sinne*; how? *because they believe not in me.* i. Because they shall see and feel themselves quite separated from me; they shall hear of my glory and riches of mercy, and that happiness which all that have me, shall and doe enjoy; but they shall mourn that they have no part nor portion in these things; they shall mourn that they live without me, and that they have lived so long without me.

I confesse many other considerations of the evill of sin come now in, but this is the main channell whereall the other rivulets empty themselves. And hence it is that the soul under this stroke is in a state of seeking only, yet finds nothing; it seeks God and Christ, and therefore feels a want, a losse of both by sin; for the end of all the fears, terrors, sorrows, &c. upon the Elect, is to bring them back again to God, and into fellowship with God, the only blessedness of man. Now if the soul ordained and made for this end should not feel its present separation from God by sin, and the bitterness of the evil of it, it would never seek to return again to him as to his greatest good, nor desire ever to come into his bosome again; for look as sinne wounds the soul, so the soul seeks for healing of it; if only the torment

of sin wound, ease of conscience from that anguish will heal it : So if separation from God wound the heart, only union and communion with God will heal it, and comfort it again. The Lord Christ therefore having laid his hand upon the soul to bring it back to himself first, and so to the Father, being designed to gather in all the out-casts of Israel, those he ever makes to feel themselves out-casts, as cast away out of Gods blessed sight and presence, that so they may desire at last to come home again : Reprobates not made for this end, have not this sense of sin, the meanes of their return. And hence it is that the souls of those God saves, are never quiet untill they come to God, and communion with him; but they mourn for their distance from him, and the hiding of his face, untill the Lord shine forth again : Whereas every one else though much troubled, yet sits down contented with any little odde thing that serves to quiet them for the time, before the Lord return to them, or they enter into their rest, in that ineffable communion with him.

Let me now make Application of this, before I proceed to open the next particular of Humiliation.

This may shew us the great mistake of two sorts :

1. Such as think there is no necessity of any

Heb. 7. 25

Elsay 56. 8.

Use 1.

any sense of misery before the application of the remedy or their closing with Christ; because say they, where there is sense there is life; (all sense and feeling arising from life) and where there is life, there is Christ already. And hence it is that they would not have the Law first preached in these dayes, but the Gospel; the other is to goe round about the bush.

I answer, that for my own part this doctrine (of seeing and feeling our misery before the remedy) is so universally received by all solid Divines both at home and abroad, that I meet with; and the contrary opinion so crosse to the holy Scriptures, and generall experience of the Saints, and the preaching of the other so abundantly sealed to be Gods own way by his rich blessings on the labours of his servants faithfull to him herein; that were it not for the sake of some weak and mis-led, I should not dare to question it; the Lord himself so expressly speaking, that *he came not to call the righteous, but on the contrary onely to heale the sick*, who know and feel their sicknesse chiefly *by the Law*, *Rom. 3. 20.* Dost thou think therefore, that there is spirituall life where ever there is any sense? Then I say, the devils and damned in hell have much spirituall life, for they feel their misery with a witnesse. As for the preaching of the Gospel before the Law to  
shew

shew our misery ; it is true, that the Gospel  
 is to be looked at, as the maine end; yet you  
 must use the means, before you can come to  
 the end, by the preaching of the Law, or mi-  
 sery in despising the Gospel. End and Means  
 have bin ever good friends, & you may joyn  
 them well together, you cannot sever them  
 without danger. I doe observe that the A-  
 postles ever used this method : *Paul* first  
 proves *Jews and Gentiles to be under sinne*,  
 in almost the three first Chapters of the *Ro-*  
*mans*, before he opens the doctrine of Justifi-  
 cation by *faith in Christ*. I do not observe  
 that ever there was so clear and manifest o-  
 pening of Mans misery, as by Christ and his  
 Apostles, who brought in the clearest reve-  
 lations of the Remedy. I do not read in  
*Moses*, or in all the Prophets, such full and  
 plain expressions of our misery as in the  
 New Testament : *The worm that never*  
*dies; The fire that never goes out; The*  
*wrath to come, &c.* and therefore assuredly  
 they thought this no back-doore, but faith  
 the door to Christ, and this the way to faith.  
 To say that a man must first have Christ and  
 life, before he feeles any spirituall misery, is  
 to say that a Christian must first be healed,  
 that he may be sick; cured, that he may be  
 wounded; receive the spirit of adoption, be-  
 fore he receive, and that he may receive the  
 spirit of bondage to feare againe.

If



If Ministers shall preach the remedy before they shew misery, woe to this age, that shall be deprived of those blessings, which the former gloried in, and blessed the Lord for. Mark those men that deny the use of the Law to lead unto Christ, if they do not fall in time to oppose some maine point of the Gospel. For it is a righteous thing, but a heavy plague, for the Lord to suffer such men to obscure the Gospel, that in their judgements zealously dislike this use of the Law. You must preach the remedy; that is true; but you must also first preach the woe and misery of men, or rather so mix them together, as the hearts of hearers may be deeply affected with both; but first with their misery. It argues a great consumption of the Spirit of grace, when Christians lives are preserved only by Alchermys and choyce Cordials, notions about Christ, nay choyce ones too, or else the old and ordinary food of the country will not down. I tell you, the maine wound of Christians is want of deep humiliations and castings down; and if you beleeve it not now, it may be, pestilence, sword and famine shall teach you this doctrine, when the Lord shall make these things wound you to the very heart, and put you to your wits end; that were not, that would not in season be wounded at the heart with sin.

Are we troubled with too many wounded consciences in these times, that we are so solicitous of coining new principles of peace? what is every man by nature, but a kind of an infinite evil? all the sins that fill earth and hell, are in every one mans heart, for sinne in man is endlesse; and canst not thou endure to be cast down? Nothing is so vile as Christ to a man unhumbled, and can you so easily prize him, and taste him, without any casting downe?

2. Such as think there is a necessity of sense of misery, by the work of the Law, before Christ can be received; but they think there is no *such feeling* of misery, as hath bin mentioned; but that it is common to the reprobate as to the Elect, and consequently that in sense of sinne there is no such speciall work of the Spirit as separates the soule from sinne before it comes unto Christ, but that this is done after the soul is in Christ by faith, *viz.* in Sanctification, being first justified by faith.

This is the judgement of many holy and learned; and therefore so long as there is no disagreement in the substance of this doctrine, it should not trouble us; onely let it be considered, whether what is said, is not the truth of Christ; and if it be, let us not cast it aside. The Jewish Rabbins have a speech at this day very frequent in their writings.

tings, *Non est in lege unica literalis, à qua non magni suspensì sunt montes*: It is much more true of every truth; and if I much mistake not, much depends upon the right understanding of this point.

That therefore 1. there must be some sense of misery, before the application of the remedy.

2. That this compunction or sense of misery is wrought by the Spirit of Christ, not the power of man to prepare himself thereby for further grace.

3. That these terrours and sorrows in the elect doe virtually differ from those in the reprobate, the one driving the soul to Christ, the other not; these are agreed on all hands. The question only is, Whether there is this farther stroke of severing the soule from sin, conjoynd with the terrours and sorrowes in the elect before their closing with Christ, which is not in the reprobate; or in one word whether there is not a speciall work of the Spirit, turning (at least in order of nature) the soul from sin, before the soul returns by faith unto Christ. For the affirmative I leave these severall Considerations.

I. Conf.

Scho. orth.  
Spec. cap.  
30, 31, 32.

That there is *gratia actualis*, or actuall grace, as well as *habitualis*, or habituall grace, learned *Ferrinus* makes a vast difference between them; and therefore to think that there can be no power of sin removed but

but by habituall or sanctifying grace, is unsound; for actuall grace may doe it, the Spirit may take away sinne mediately by habituall grace, and yet it can doe it immediately also by an omnipotent act, by that which is called actuall actuating, or moving grace; Christ can and must first bind the strong man, and cast him out by this working or actuall grace, before he dwels in the house of mans heart, by habituall and sanctifying grace. The Gardners knife may immediately cut off a cyen from a tree, thereby taking away all its power to grow there any more, before it hath a power to bring forth any fruit, which is wrought only by implanting it into another stock: New creation (which is at first conversion) may well be without habituall graces that are but creatures.

Whether any man since the fall is a subject immediately capable of sanctifying or habituall grace; or whether any unregenerate man is in a next disposition to receive such grace; as the syre is immediately of light, out of which the darknesse is expelled by light, and so the habits of grace doe expell the habits and power of sinne, (say some.) I suppose the affirmative is most false, and in meer affinity with some grosse points of Arminianisme. Adam, in his pure naturall, and considered meerly as a living soul, was such a subject; like a white paper, fitted im-

2. Conf.

mediatly to take the impresseion of Gods image; but since, by his fall, Sinne is fauln like a mighty blot upon the soul, whereby a man not onely wants grace, as the dark ayre doth light, but also *resists* grace, *Iohn* 14. 17. Hence this resistance must be first taken away, before the Lord introduce his image again. To say that a man can of himself dispose himself unto grace, was Pelagianism in *Aquinas* his time: yet some disposition is necessary, saith *Ferrinus*; not unto actuall grace, or that which is wrought upon a man, *per modum actus*, (as he saith) but unto the reception of habituall or sanctifying grace, it being in the soul *per modum forme*, no form being introduced but into *materiam dispositam*, i. matter fitted or prepared, or into such a vessel which is immediately capable of it.

There is in man a double resistance against grace.

1. Of a holy frame of grace, by originall corruption, which is opposite to originall and renewed holinesse, or to this holy frame.

2. Of the God of grace himself when he comes to work it, *Iob* 21. 14. *Ezek* 24. 13.

The first is taken way in that which wee call the spirit of sanctification, after faith; the second is taken away not onely in the act of it, (as by terrors it may be in reprobates,

*Psal.*

*Psalm 66: 2.*) but in some measure in the inward root and disposition of it, (onely in the Elect) there being (as hath been said) no more separation from sinne, at this time required, then so much as may make the soule come to the Lord to take it away, or at least not unwilling, nor resisting the Lord, when he comes to doe it himselfe.

Whether doth not the work of union unto Christ, goe before our communion with Christ? I suppose 'tis undenyable, that union must be before communion; and that union to Christ is a work of grace as peculiar to the Elect, as communion with him. Now justification and sanctification are two parts of our communion with him, and follow our union, *Rom. 8. 1.* Our union therefore must be before these, of which there are two parts, or rather two things on our part, necessarily required to it: 1. Cutting off from the wild olive tree, the old *Adam*; 2. Implanting into the good olive tree, the second *Adam*. The first must goe before the second; for where there is perfect resistance, there can be no perfect union. But take a man growing upon this old root of nature, there is nothing but perfect resistance, *Rom. 8. 7.* and therefore that resistance must first be taken away, before the Lord draw the soule to Christ, and by faith implant it into Christ. In a word, I see not how a man can wholly

3. *Conf.*

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3. *Conf.*

resist God and Christ, and yet be united unto him at the same instant : and therefore the one (in order of nature at least) goes before the other : and therefore let any man living prove his union to Christ, and to his lust also, if he can. You will believe in Christ, many of you, and yet you will have your whores, and cups, and lusts, and pride, and world too, and oppose all the means that would have you from these also. I tell you, you shall find one day how miserably deceived you have been herein. *You cannot serve God and Mammon. How can ye believe,* saith Christ, *John 14. that seek honour one of another?* If you can have Christ, and be ambitious too, take him; but how can you believe till the Lord hath broken you off from thence?

4. *Conf.*

Whether vocation (as peculiar to the Elect as sanctification) doth not goe before justification and glorification, *Rom. 8. 30.* Whether also there are not two things in effectual vocation;

1. Is not Christ, that good, the term to which the soule is firstly called?

2. Is not sin and world, that evil, the term from which the soule is called?

I suppose tis evident, that the soul is effectually called, and therefore actually and firstly turned from darknesse to light, from the power of Satan unto God. First from darknesse, then unto light; first from the power

power of Satan, then unto God; as is evident by the Apostles own words, *Act. 26. 18.* where he methodically sets down the wonderfull works of Christs grace by his ministry: the first is *to turn them from darknesse to light, and from Satans power unto God,* which are the two parts of vocation, *that they may receive forgiveness of sinnes in justification,* (vocation being a means to this end) *that they may receive an inheritance in glorification among such as being justified are sanctified also by faith in his name.* The Apostle doth not say, that he was to return men to light and unto God, and so turn them from darkness, and from the power of Satan, (though this is true in some sense) but hee was first to turn from darknesse and Satan, and so to return them unto light, and God in Christ. For how is it possible to be turned unto Christ, and yet then also to be turned to sinne and Satan? Doth it not emply a contradiction, to be turned toward sinne, (which is ever from Christ) and yet to be turned toward Christ together? All Divines affirm generally, that in the working of faith, the Lord makes the soul *willing* to have Christ, *Psal. 110. 3, 7.* but withall they affirm, that of an unwilling he makes willing: and therefore it followes, that the Lord must first remove that unwillingnesse, before it can be willing, it being impossible to

5. *Conf.*

be both willing and unwilling together.

Whether the cause of all that counterfeited coyn and hypocrisie in this professing age, doth not arise from this root, viz. not having this wound at first, but only some trouble for sin without separation from it, sore throwes without deliverance from sinne? is not this the death of most, if not all wicked men living? how many are there that claspe about Christ, and yet prove enemies to the crosse of Christ; fall from Christ scandalously or secretly afterward? what is the reason of it? Certainly, if the Lord had cut them off from their sin, they had never fallen to everlasting bondage in sinne again; but there the Spirit of God forsook them, the Lord not owning so much love to them. Consider seriously why the stony & thorny-ground-hearers, *Mat. 13.* came to nothing in their growth of seeming faith and sanctification; was the fault in the seed? No verily, but onely in the ground; the one was broken, but not deep enough, the other was broken deep, but not through enough, the roots of thorns choked them, the lusts and cares of the world were not destroyed first, and therefore they destroyed that ground.

*Ier. 1. 3. 4.*

I conclude therefore with that of *Jeremy*, *Break up your fallow grounds, seek to the Lord to break them for you, and sow not among thornes, take heed of such brokennesse which*

which removes not the thorns of sinfull secret stubbornnesse, lest the wrath of the Lord break out against you, and burne that none can quench it. Doe not cut off Iohn Baptists head, you that can be content to beare him gladly, and do many things, but he must not rouch your Herodias, and make a divorce there, but suffer him to come in the spirit and power of Eliab, say of Christ Iesus, to beat down your mountains, fill up your vallyes, make your crooked rough wayes smooth, that you see the glory of the Lord Iesus, without which he shall be ever hid from you. Cry you faithfull servants of the Lord, that *All flesh is grasse, and all the glory of man, of sin, of world, is a withering flower*; that the Lord Iesus may be revealed ever fresh, and sweet, and precious, in the eyes of the Saints.

The evidence of this truth in the generall, put blessed and learned *Pemberton* upon another way; for when he perceived (as himselfe confesseth) that it is the generall doctrine of all Orthodox Divines, viz. that actuall faith is never wrought in the soul, till beside the supernaturall illumination of the minde, the will be also first freed in part from its naturall perverseness, (God making all men of unwilling, willing) hereupon he concludes that this is done by the Spirit of Sanctification, and one supernaturall quality of holiness uni-

Vind. grat.  
P. 7. II. 39.

universally infused in all the powers of the soul at once; so that the spirit instantly first sanctifies us, and puts life in us; then it acts in sorrow for, and detestation of sin, and so we come actually to believe. And because he fore-saw the blow, *viz.* that in this way, Christians are sanctified before they be justified; he answers, Yes, we are justified declaratively after this.

Others (who follow him) answer more roundly, *viz.* that we are sanctified before we are really and actually justified, and herein differ from him.

Now when it is objected against this *viz.* that our vocation is that which goes before our justification, sanctification being part of glorification following after, *Rom. 8. 30.* Hereupon some others (creeping in his steps) affirm, that vocation is the same with sanctification, and not comprehended under glorification.

Others perceiving the evil of this error, *viz.* to place sanctification before justification, good fruits before a good tree, they do therefore deny any saving work, whether of vocation or sanctification, before justification. And hence on the other extrem, they do place a Christians justification, before his faith in vocation, or his esse in his sanctification: so that by this last opinion a Christian is not justified by faith, (which

was *Paul's* phrase) but rather (as hee said wittily and wisely) *faithed by his justification.*

Before I come to clear the truth in these spirituall mysteries, let this only be remembered, *viz.* That Sanctification, which *Pembles* calls our spirituall life, may be taken two wayes :

- 1. Largely.
- 2. Strictly.

1. Largely, for any awakenings of conscience, or acts of the Spirit of life, and so true, we are quickned by these acts, and so in a large sense sanctified first.

2. Strictly, for those habits of the life of holiness which are opposite to the body of death in us; and that we are not first sanctified before we are justified. in this sense, we shall manifest by and by. Only let me begin to shew the error of the last opinion first, *viz.*

1. That a Christian is not first justified, before faith, or vocation, may appear thus.

1. It is professedly crossie to the whole current of Scripture, which saith, *We are justified by faith*, and therefore not before faith; and to say that the meaning of such phrases is, that we are justified *declaratively* by faith, or to our sense and feeling *in foro conscientie*, is a meer device; for our justification is opposed to the state of unrighteousness



ness & condemnation going before, which condemnation is not onely declarative and in the court of Conscience, but reall, and in the court of Heaven: For so saith the Scripture expressly, *Iohn 3. 18. He that believeth not, is condemned already:* and verse 36, *The wrath of God abideth on him:* and *Gal 3. 22. The Scripture* (which is the sentence in Gods Court) *hath concluded all under sinne.* Hence a second Argument ariseth.

2. If a man be justified before faith, then an actuall unbeliever is subject to no condemnation; but this is expressly crosse to the letter of the Text, *He that believeth not, is condemned already, Iohn 3. 18. and the wrath of God doth lye upon him.* The subjects of non-condemnation are those that be in Christ, by faith, *Rom. 8. 1. not out of Christ by unbelief, Rom. 11. 20.* There is indeed a merited justification by Christs death, & a virtuall or exemplary justification in Christs resurrection, as in our Head and Surety; and both these were before not onely our faith, but our very being; but to say that we are therefore actually justified before faith, because our justification was merited before we had faith, gives us just a ground of affirming that we are actually sanctified whiles we are in the state of nature un sanctified, *Eph. 2. 1. because our sanctification was merited by Christ before we had any being in him.*

We

We must indeed be first made good trees by faith in Christs righteousness, before we can bring forth any good fruits of holiness. God makes us not good trees without being in Christ by faith, no more then we are bad trees in contracting *Adams* guilt without our being first in him; God gives us first his Sonne (offered in the Gospel, and received by faith) and then gives us all other things with him; he doth not justify us without giving us his Son; but having first given him, gives us this also.

John 14.  
3, 4, 5.

2. That sanctification, doth not goe before justification, may appeare thus:

2.

1. If guilt of *Adams* sinne goe before originall pollution, *Rom. 5. 12.* then imputation of Christs righteousness before renewed sanctification.

2. To place sanctification before justification, is quite crosse to the Apostles practise, (which is our pattern) who first sought to be found in Christ, *Phil. 3. 9.* (in the work of union) *not having his own righteousness* in the work of justification (which in order followes that) *that he may then know him in the power of his death and resurrection* in sanctification (here comes in sanctification) *if by any means he might attain to the resurrection of the dead in glorification,* (the last of all.)

3. This is quite crosse to the Apostles doctrine,

doctrine which makes justification the cause of sanctification, and therefore must needs goe before it, *Rom. 5.* as sin goes before spirituall and eternall death, so righteousness goes before spirituall life in sanctification, and eternall life in glory: the Lords holds forth Christ in the Gospel first as our propitiation, *Rom. 3. 24.* and then in comes *dying to sin, and living to God* in sanctification, *chap. 6. 1.* Holiness is the end of our actuall reconciliation, *Col. 1. 21; 22.*

4. If sanctification goe before justification by faith, then a Christians communion with Christ, goes before his union to him by faith; but our union is the foundation of communion, and it is impossible there should be communion without some precedent union. *1 Cor. 1. 20.* *Christ is made righteousness and sanctification;* unto whom? read the beginning of the verse, and you shall see, it is onely to those *that be in Christ.* which is by faith.

Let none say hete (as some doe) that we have union to Christ, first by the Spirit, without faith, in order going before faith: For understanding of which, let us a little consider of our union unto Christ; Our union to Christ is not by the essentiall presence of the Spirit, for that is in every man, as the God-head is every where, in whom we live and move. This is common to the most wicked man,

man, nay to the vilest creature in the world. Hence it followes that our union is by some act of the Spirit peculiar to the elect (who onely shall have communion with Christ) working some reall change in the soul, (for of reall, not relative union I now speak) this act cannot be those first acts of the spirit of bondage, (for they are common unto reprobates) they are therefore such acts as are essentiall unto the nature of union. Now look as disunion, is the disjunction or separation of divers things one from another; so union is the conjunction or joyning of them together, that were before severed. Hence that act of the Spirit in uniting us to Christ, can be nothing else but the bringing back the soule unto Christ, or the conjunction of the soule unto Christ, and into Christ, by bringing it back to him, that before this lay like a dry bone in the valley separated from him. Thus *1 Cor. 6. 17. He that is joined, or (as the word signifies) glued to the Lord, is one spirit with him.* The Spirit therefore brings us to the Lord Christ, and so we are in him. Now *the coming of the soule to Christ,* what is it but faith? *John 6. 35.* Our union therefore is by faith, not without it: for by it onely we that were once separated from him by sinne, and especially by *unbelief,* *Heb. 3. 12.* are now come not onely unto him, as iron unto the load-stone, *Iohn 6. 37.* but

but (which is most near) into him, as branches into the vine, & so grow one with him; and hence those phrases in Scripture, *to beleeve in Christ*, or *into Christ*. I speak not this as if we were united to Christ without the Spirit on his part; (for the conjunction of things severall must be mutuell, if it be firm) I only shew, that we are not united before faith by the Spirit unto Christ; but that we are by faith (wrought by the Spirit) whereby on our part we are first conjoynd unto him; and then on his part he by the person of the Spirit is most wonderfully united unto us. The Spirit puts forth variety of acts in the soul; as it acts us to good works, 'tis *the spirit of obedience*; as it infuseth habits of grace, so 'tis *the spirit of sanctification*; as it assists us continually, and guides us to our end, and witnesseth favour, 'tis *the spirit of adoption*; as it works fears of death and hell, 'tis *the spirit of bondage*; but as it drawes us from sinne to Christ, so 'tis *the spirit of union*; and therefore to imagine union before and without faith by the Spirit, is but a spirit indeed, which when you come to feele it, you shall finde it a nothing, without flesh, or bones, or sinewes. As our marriage union to Christ must have consent of faith on our part, wrought by the Spirit, or else the Lord Jesus is a vaine sutor to us; so now the Spirit on Christs part must apprehend our faith,

and

and dwell in us, who otherwise shall suddenly goe a whoring from him: 1 Pet. 1. 5. Eph. 3. 17.

3. That Vocation is not all one with Sanctification, may appeare thus.

1. Vocation is before Iustification, Rom. 8. 30. But Sanctification is not before Iustification, as we have proved, and therefore they are not the same.

2. Sanctification is the end of Vocation, 1 Thess. 4. 7. therefore it is not the same with it.

3. Faith is the principall thing in Vocation: The first part of it being Gods call, the second part being our answer to that call, or in comming at that call; 1 Cor. 3. 22. Now faith is no part of Sanctification strictly taken, because it is the meanes and instrument of our Iustification and Sanctification.

Acts 26. 18. Our hearts are said to be purified by faith; Acts 15. 9. not our lives only in the acts of holinesse and purity, but our hearts in the habitvall frame of them. I live by the faith of the Sonne of God, saith Paul, we passe from death to life by faith, Iohn 5. 24. therefore it is no part of our spirituall life; Thou wilt not come to me (which is faith) that thou may have life; Iohn 5. 40. Iohn 6. 50. 51. therefore faith is the instrumentall means of life, and therefore no part of our life: as faith comes by hearing, and therefore hear-

3.

Gal. 2. 20.

ring is no part of faith; so Justification comes by faith, and therefore is no part of Sanctification: all our life both of Justification and Sanctification is laid up in Christ our head; this life according to Gods great plot shall never be had but comming to Christ for it, *Heb. 7. 25.* else grace and Christ should not bee so much honoured, *Rom. 4. 16.* *It is of Faith, that it might be of Grace;* Sanctification therefore is the grace applyed by faith; faith the grace applying; by comming to Christ for it, we have it; and therefore have it not, when first we come.

I am sorry to be thus large in lesse practi-  
call matters; yet I have thought it not un-  
usefull, but very comfortable to a poor pas-  
senger, not only to know his journeyes end,  
and the way in generall to it, but also the  
severall *Stades* or Towns he is orderly to  
passe through; there is much wisdom of  
God to be seen not only in his work, but in  
his manner and order of working; for want  
of which, I see many Christians in these  
dayes fall very fouly into erroneous apprehensions in their judgments, the immediate  
ground of many errors in practise; the ob-  
jections made against what hath been deli-  
vered, are for the principall of them answered;  
the maine end, (my beloved) of pro-  
pounding these things is, that you would  
look narrowly to your union, oh take heed  
you



you misse not there; if you close with Christ, believe in Christ, and yet not cut off from your sin, viz. that spirit of resistance to Christ, you are utterly & eternally undone: *this is the condemnation of the world*; not that men love darknesse wholly, and hate light, but *that they love darknesse more then light*; not that the *beastly spirit* is not cast out, but that he is not so cast out, as never to return again; the wound of all men, yea, the best of men that profess Christ, and yet indeed out of Christ, lies in this: they were never severed from their snare by all their prayers, teares, fears, sorrowes; and hence they never truly come to Christ: and hence perish in their sin.

I trouble me no more therefore in asking, Whether a Christian is in a state of happiness or misery in this condition? I answer, he is preparatively happy, he is now passing from death to life, though not as yet wholly passed: Nor yet, whether there is any saving work before union? I answer, No; for what is said, is one necessary ingredient to the working up of our union; as cutting off the branch from the old stock, is necessary to the ingrafting it into the new; indeed, *without faith it is impossible to please God*; nor doe I say that this work doth please: for it doth not pacify God, (for that is proper to Christ's perfect righteousness received by Faith)

yet as it is a work of his own Spirit upon us, it is pleasing to him; (as the after. work of sanctification is) though it neither doth pacify him; nor doe I see how this doctrine is any way opposit to the free offer of grace, and Christ; because it requires no more separation from sin, then that which daives them unto Christ; nay, which is lesse, that makes them (by the power of the Spirit) not resist, but yeeld to Christ; that hee may come unto them and draw them: you cannot repent nor convert your selves; *Bar* converted therefore, saith Peter, *Acts* 3. 19. *that you may receive remission of sins*; and in this offer the Spirit works; and verily hee that can truly receive Christ without that sense of misery and separates him from his sin, (as explained to you) let him believe notwithstanding all that which is said; and the God of heaven speak peace to him; his Faith shall not trouble me, if he be sure it shall not one day deceive himself.

Use 2.

Of lamentation for the hardnesse of mens hearts in these times: As it is said the Lord Iesus mourned when he saw the hardnesse of the peoples hearts; *Mark* 3. 5. are there not some so farre from this, as that they take pleasure in their sins, they are asgar under their tongues, as sweet as sleep, nay, as their lives; and you come to pull away their limbs when you come to pluck away their finnes; though

though they have broke Sabbath, neglected prayer, despised the word, hated and mocked at the Saints, been stubborn to their parents, curst and swore, (which made Peter *goe out and weep bitterly*) though lustfull and wanton, (which *broke Davids bones*) though guilty of more sinnes then there be moats in the Sunne or Starters in heaven, though their sins be crimson, and fill heaven with their cry, and all the earth with their burthen, yet they mourn not; never did it one hour together: nay, they cannot doe it, because they will not; if you are weary and loaden, where are your unutterable groans? if wounded and bruised, where are your dolorous complaints? if sick, where is your enquiry for a Physicion? if sad, where are your teares, in the day, in the night, morning and evening alone by yourselves, and in company with others? Oh how great is the wrath of God, hardning so many thousands at this day! whence comes it that Christ is nor prized, but from this senselesnesse? name any reason, why the blessed Gospel of peace, and all the sweet promises of life are undervalued, but from hence: and what doe you hereby poor creatures, but onely aggravate your sins, and make those that are little, exceeding great in the eyes of God? whence it is that you *treasure up wrath against the day of wrath*,

Rom. 9. 2, 3, 4, 5. This hardnesse is that  
 which blunts the edge of all Gods Ordinan-  
 ces, whence Gods poor Ministers sit for-  
 rowfull in their Closets, seeing all Gods  
 seed lost upon bare rocks; oh this is the con-  
 dition of many a man, and which is most  
 fearfull, the meanes which should make the  
 heart sensible, make it more proud and un-  
 sensible. Tyre and Sydon, and Sodom, are  
 more fit to mourn, then Chorazin, and Ca-  
 pernaum that have enjoyed humbling means  
 long. Nay, how many be there that mourn  
 out their mournings, confesse out their con-  
 fessions, and by their own humiliations  
 grow more senselesse afterward? did wee  
 ever live in a more impenitent secure age?  
 wee shall seldom meet with one broken  
 with sin, but how few are broken from sin  
 also? and hence it is many a tall Cedar that  
 were set down in the Table-Book for con-  
 verted men, once much humbled, and now  
 comforted; stay but a few years, you shall  
 see more dangerous sins of a second growth;  
 one turns drunkard, another covetous, ano-  
 ther proud, another a Sectary, another a ve-  
 ry dry leaf, a very formalist; another full of  
 humerous opinions, another laden with  
 scandalous lusts: woe to you that lament  
 not now; for you shall mourn. Dost thou  
 think that Christ should ever wipe off thy  
 teares that sheddest none at all? dost thou  
 think

think to reap in joy, that sowest not with these showers? verily God will make his Word good, *Prov 29, 1. He that hardens his own heart, shall perish suddenly*; hear this you secure sorrowlesse sinners, if ever Gods hand be stretcht out suddenly against thee, in blasting thy estate, snatching away thy children, the wife of thy bosome, the husband of thy delight; in staining thy name, vexing thee with debts and crosses, sharp and sore, or lingering sicknesses; know that all this comes upon thee for a hard heart; but oh mourn for it now you parents, children, servants, the tokens of death are upon you; desire the Lord to break your hearts for you: lie under Gods hammer, be not above the word, and suffer the Lord to take away that which grieves him most, even thy stony heart, because it grieves thee least: meditate much of thy wofull condition, chew that bitter pill; remember death and rotting in the grave, that many are now in hell for thy sins, that Christ must die, or thou die for the least sin; remember how patient and long suffering the Lord hath bin to thee, and how long he hath groaned under thy burthen, that it may be, though hee would, yet he cannot bear the load long; let these things be mused on, that thy heart may be at last sorrowfull before it bee too late. But oh the sad estate of many with us,

Use 3.

that can mourn for any evil, except it bee for the greatest, sinne and death, and wrath that lie upon them.

Of exhortation: Labour for this sense of misery, this spirit of compunction: how can you beleeve in Christ, that feel not your misery without him? a broken Christ cannot doe thee good without a broken heart; be afflicted and mourn yee sinners, turn your laughter into mourning, tremble to think of that wrath, which burns down to the bottom of hell, and under which the eternall Sonne of God sweat drops of blood: great sins which thou knowest thou art guilty of, cause great guilt, and great hardnesse of heart, and therefore are seldome forgiven or subdued without great affliction of spirit; they have loaded the Lord long, they must load thee. Little finnes are usually slighted, and extenuated, and therefore the Lord accounts them great; and therefore thy soul must be in bitterness for them, before the Lord will passe them by: it is not every trouble that will serve the turn; look that it be such as separates thy soul from thy sin, or else it will separate between thy soul and God. I know it is not in your power to break your own hearts, no more then to make the rocks to bleed, yet remember he that bids thee *cast up and prepare the way of the Lord*, he hath promised that

Esa. 45.4.

that every mountain shall be brought low, and the crooked wayes made plaine, and the rough smooth, and the valleys filled: He only can doe it for thee, and will doe it for some, it may be for thee; he that broke the heart of *Manasseh* and *Paul* after their blood and blasphemies, when they never desired any such thing, he can break thine much more when thou art desiring him to doe it for thee; here are many of you that fear you were never humbled nor burthened enough; I say fear it still, fear lest there be a stone in the bottom, not so as to discourage and drive thy heart from Christ, but so as to feel a greater need of his grace to soften thy heart, and to take thy senselesse away: the Lord doth purposely command thee to plough up thy fallow ground, that thou mightest feel thy impotency so to do, and come to him to take it away: every thing will harden thee more and more, untill the Lord come and take thy stony heart away by his own hand: all Gods kindneses will make thee more bold to sin, and all Gods judgements more fierce and obstinate in sinne; unlesse the Lord put to his hand; if *Pharaohs* heart be softened for a time, it will grow hard again, if the Lord take it not away: The means therefore for thee to get this compunction, is, 1. To seele the evill of thy hard heart; no surer token of Reprobation



probation then hardnesse, if continued in; especially for thy heart to grow hard under or after softning meanes, as it was in *Therash. 2.* To look up to the Lord in all ordinances, that he would take it away.

Use 4.

Have not you great cause of abundant thankfulness, into whose hearts the Lord hath let in feares and sorrows, concerning your estates? the blinde world looks upon all troubles of conscience as temptations of the devill to despaire, and the very way to run mad; but consider what the Lord hath done for you that have such: what if the Lord had left you *without all feeling*, as those in *Eph. 4. 19.* what if the Lord had smitten you with *a spirit of slumber*, as those, *Rom. 11. 8.* would not your estate have been then lamentable? and have you no hearts to acknowledge his unspeakable goodnesse in awaking of you, in shaking thy very foundations? dost thou think that any ever had such a hard heart as thou hast? dost not say so in secret before the Lord sometimes? oh then what rich grace is this to give thee any sence and feeling of thy sin and danger by it, though it bee never so little in thine eyes! some think these terrors are a judgement; it is true, if they were merely imaginary, or worldly and desperate; but saith the Apostle, *2 Cor. 7. 7. I thank God I made you sorry.* Suppose thy sorrow should be

be only in regard of the punishment of sin, yet this is the Lords goodnesse to make thy heart so far sensible; that once didst goe like a beast to the slaughter, fearing no danger at all; the very meanes to prize favour from God, is to feel wrath, (as well as sin) and the very reason why the Lord hath let thee feel thy punishment heavie, is, that thy soul might feel the evill of sin, by considering that if the fruits be so bitter, what is then the cause? be not therefore weary of thy burthen, so as to think the Lord powres out his vengeance on thee while thy trouble remaines; oh consider that this is the hand of the Lord Iesus; and that he is now about to save thee, when he comes to work any compunction in thee; especially such, as whereby hee doth not only cut thy heart with feares and sorrows, but cut thee off from thy sin; so far only as humbles thee and drives thee to the Lord Christ to take them away. And so I come to the third particular of Humiliation.

Ier. 30. 15.

## S E C T. IV.

*The third Act of Christs power, which is Humiliation.*

**T**He Lord Iesus having thus broken the heart by compunction, is not like a foolish builder that leaves off his work before he hath fully finished it, and therefore having

Isay 57.  
16.

having thus wounded a poore sinner hee goes on to humble him also ; for though in a large sense a wounded contrite sinner is an humble sinner, yet strictly taken there is a great difference between them ; and therefore, he is said to dwell with the contrite and humble, i.e. not onely with those that bee wounded with sin, but humbled for sinne ; although it is certain the soul is seldom or never effectually wounded, but it is also humbled at the same time. A man may bee wounded sore even unto death, and yet the pride of the man is such that he will not fall down before him that smites him : so it is with many a poore sinner, the Lord hath sorely wounded him that he will resist no more, yet he will rather flie to his duties to heale him, or die alone and sinke under his discouragements, then stoop. O beloved, man muſt down, before the Lord Christ will take him up : and therefore in Isay 40. 3. 6. 7. the glory of the Lord is promised to be revealed : but what means muſt be used for this end ? Cry, saith the Lord : what should I cry ? saith hee, the Lord answers, that all flesh is grasse, and that the glory of it fades, and that the people are this grasse, i.e. not only that mens finnes are vile, but that themselves also are grasse ; nay, their glory and excellency is withering and fading ; and therefore not only mountains muſt be pull'd down,

down, but all flesh, and the glory of it wither, before the Lord shall be revealed.

I shall briefly open these foure things:

1. What is this humiliation.
2. What need there is of it.
3. What meanes the Lord useth to work it.
4. What measure of it is here required.

What is this humiliation?

Look as pride is that sin, whereby a man conceited of some good in himself, and seeking some excellency to himself, exalts himself above God; so Humiliation (in this place) is that work of the Spirit, whereby the soul being broken off from self-conceit, and self-confidence in any good it hath or doth, submitteth unto, or lyeth under God, to be disposed of as he pleaseth. 1 Pet. 5. 6. Let us 26. 41. That look as compunction cuts the sinner off from that evill that is in him, so humiliation cuts it off from all high conceits, and self-confidence, of that good which is in him, or which he seeks might be in him, and so the soul is abased before God.

What need or necessity is there of this?

Because

1. When the Lord hath wounded the hearts of his Elect, this is the immediate work of their hearts, (if the Lord prevent them not by his grace, as many times hee doth)

1.

Ans.

2.

Ans.

doth) they look to what good they have, or if they find little or none, they then seek for some in themselves; that thereby they may heal their wound, because they think thus, that as their finnes have provoked God to anger against them, so if now they can reform and leave those finnes, or if not, repent and be sorry for them; if now they pray, and hear, and doe as others doe, they have some hope that this will heal their wound, and pacifie the Lord towards them; when they see there is no peace in a sinfull course, they will therefore try if there be any to be found in a good course. And look as *Adam* when he saw his own shame and nakedness, hid himselfe from God in the bushes, and covered his nakedness with fig-leaves; so the soul not being able to endure to see its own nakedness and vileness, not knowing Christ Iesus, and he being far to seek, doth therefore labour to cover his wickedness and sinfulness which now he feels, by some of these fig-leaves. And hence *Micah* 6. 7. they enquire *where with they should come before the Lord, should they bring rivers of syl,* or *thousands of lambs,* or *the sacrifices of their body to remove the sin of their soul?* *Paul* did account these duties *gains*, and set them at a high rate, because he thought that God did so himselfe: When the Lord hath wounded the soul, the first voyce it speaks,

*Phil.* 3. 7.

is, What shall I doe? Doe? faith Conscience, leave thy sins, doe as well as others, doe with all thy might, and strength, pray, heare, and confer, God accepts of good desires, and requires no more of any man but to doe what he can. Hence the soul plyes both oares, though against wind and tide, and strives, and wrestles with his sinnes, and hopes one day to be better, and here he rests. And observe it; look as sinne is his greatest evil, so the casting away of his sins, and seeking to be better, is very sweet to him; and being so sweet, rests in what he hath, and seeks for what he wants, and so hopes all will be well one day, and so stayes here; although (God knows) it be without Christ, nor cannot rest on him, though hee hath heard of him a thousand times. And hence it is if they cannot do any thing to ease themselves, then their hearts sink, or it may be quarrell with God, that he makes them not better. But beloved, it is wonderful to see how many times men rest in a litle they have, and doe.

2. But whiles it is thus with the soul, he is uncapable of Christ; for he that trusts in other things to save him; or makes himself his own Saviour, or rests in his duties without a Saviour, he can never have Christ to save him. Rom. 9. 31. it is said, the Jewes lost Christs righteousness, because they sought

Gal. 3. 19.

is not by faith; but sought salvation by their own righteousness: He that maketh flesh his arm, (as all duties and endeavours of man be, when trusted to) the Lord saith, *Cursed be that man, Jer. 17. 5. 6.* Onely the Lord doth not leave his Elect here; he that is married unto the Law, *Rom. 7.* cannot be married unto Christ, till he be first divorced, not from the duties themselves, but from trusting to them; and resting in them. And therefore saith *Paul*, *Not through the Law am dead to it; but I might live unto God.* He that trusteth to riches cannot enter into the Kingdom of heaven; no more then a Camell though a needle's eye; because it is too big for so narrow a roome: so he that trusteth to his duties and abilities, is too big to enter in by Christ; the Lord must cut off this spirit, and lay it low, and make it stoop as vile before God, before it can have Christ in this estate; the Lord must not onely cut it off from this self-confidence in duties, but also so farre forth as that the soule may lie under God, to be disposed of as he pleaseth. And the reason is, because such a soule as is unwilling to stoop, is unhumbléd; and he that is so, doth not only on his part resist God, but the Lord also resists him, *Isaiah 4. 7. 8.* And hence you shall observe many a one hath laine long under distresse of conscience, because they have either rested in their duties which could not

quie;



quiet, or because they have not so cast off their confidence in them, as to lie down quietly before God, that he may doe what he will with them; being so long objects of Gods resistance, not of his grace.

By what means doth the Lord work this?

3.

*Ans.*

In general, by the Spirit immediately acting upon the soul; for after a Christian is in Christ, he hath by the habit of humility, and the vertue of faith some power to humble himselfe; but now the Spirit of Christ doth it immediately by its own omnipotent hand; else the proud heart would never downe. For we are first created in Christ (which is by Gods omnipotent immediate act) unto good works, before we doe from our selves, or by the power of faith, put forth good works, Eph. 2, 10. These acts of self confidence may not be stirring in all Christians; but in all men there is this frame of spirit, never to come to Christ, if they can make any thing else serve to heal them or save them; and therefore the Spirit cures off this sinful frame in part in all the Elect; he beates the roughnesse and pride of spirit off, that it may be fill upon the foundation it is now preparing for. Now though the Spirit works this, yet tis not without the Word; the Word it works chiefly by is the Law, Gal. 3, 12. I through the Law am dead to it, &c.

from seeking any life or help from it; *that I might live unto God.* Now the Law doth this by a fourfold act.

1. By discovering the secret corruption of the soul in every duty; which it never saw before; It once thought, I must perish for my sinne, if I continue therein, without confession of them, or sorrow for them; but it also did think that this confession, sorrow, and trouble for sinne will serve to save it, and make God to accept of it: but the Law (while the soul is earnestly striving against his sinne) discovering that in all these there is nothing but sinne, even secret finnes it did never see before, hereupon it begins thus to think, Can these be the means of saving of me, which being so sinfull, cannot but be the very engines of condemning of me? I know I must perish for the least sinne, and now I see that in all I do, I can do nothing else but sinne. What made *Paul* also *Wit-ness the Law*? You shall finde, *Rom. 7.7.* it was because he did not know that *lust*, or the secret concupiscences and first risings of the soul to sinne, were *sinne*: he saw not these secret evils in all that which he did: and hence he rested in his duties, as one alive without Christ; but the Lord by discovering this, let him see what little cause he had to lift up his hand for any good he did: So it is here; when the soul sees that all its righte-ousnesse

outfalle is a menftruous cloth, polluted with fin; now thofe duties which like reeds is crufted to before, run into the hand, nay, heart of a poor finner; and therefore now it fept little caufe of refting on them any longer: now it fees the infinite holineffe of God by the exceeding fpiritualneffe of the law; it begins to cry out, How can I ftand or appear before him with fuch continual pollution?

3, By irritating or ftirring up of originall corruption, in making more of that to appear then ever before; that if the foul thinks, all I doe is defiled with fin, yet my heart is good, and fo it refts there; the Lord therefore ftirres that dunghill, and lets it fee a more hellifh nature then ever before, in that the holy & blessed command of God (to its feeling) makes it worfe, more rebellious, more averfe from God: *When the commandment came finus revived, faith Paul, and that which was for life was death to him, fin taking occafion by the law: and hence Paul came to be flaine and die to all his felf-confidence.* It was one of Luthers firft pofitions in oppofing the Popes indulgences; that *Lex & voluntas funt duo adverfarii finis, gratia irrecconciliabiles*: for the Law and mans will meeting together, the one holy, the other corrupt, make fierce oppofition when the foul is under any lively work of

Rom. 7. 9,  
10, 11.

the Law ; and by this irritation of the Law, the Lord hath this end in his Elect, to make them feel what wretched hearts they have, because that which is in it self a meane of good, makes them (through mans corruption) more vile to their feeling then ever before; and hence comethose sad complaints on a soul under the humbling hand of Christ, I am now worse then ever I was, I grow every day worse and worse, I have lost what once I had, I could once pray, and seek God with delight, and never well but when one duty was done, to be in another ; but now, I am worse, all that joy and sweetnesse in seeking of him, and in holy walking is gone; I could once mourne for sin, but now a hard heart takes hold of me, that I have not so much as a heart to any thing that is good ; nor to shed a tear for the greatest evill, It is true, I confesse you may grow (to your feeling) worse and worse, and it is fit you should feel it; that the Lord hereby might pull down your proud heart, and make you lie low ; it is the Lords glorious wisdom to wither all your flowers, which refreshed you without Christ, that you might feel a need of him ; and therefore I say the Lord pulls away all those broken planks the soul once floated and rested upon, that the soul may sink in a holy despaire of any help from any good it hath; the Lord

Lord shakes down all building on a sandy foundation : and then the soul cries out, It is all resting here.

3. By loading, trying and wearying the soul by its own endeavours, untill it can stir no more; for this is in every man by nature; when he sees that all he doth is sinfull, and all he hath, his heart and nature to be most sinfull; yet he will not yet come out of himself, because he hopes though he be for the present thus vile, yet he hopes for future time his heart may grow better, and himself doe better then now; and hence it is that hee strives, and seeks & endeavours to his utmost to set up himself again, and to gain cure to all his troubles by his duties: now the Law whose office is to command but not to give strength, and the Spirit that should give strength withdrawing it selfe, because it knowes the soule would rest therein without Christ; hence it comes to passe that the soul feeling it selfe to labour onely in the fire, and smoke, and to be still as miserable and sinfull as ever before, hereupon it is quite tyred out, and sits down weary, not onely of its sin, but of its work, and now cries out, I see now what a vile undone wretch I am, I can doe nothing for God or for my self, only I can sinne and destroy my self; all that I am is vile, and all that I do is vile, I now see that I am indeed poor, and blind

and miserable, and naked; & the truth is, beloved; here comes in the greatest dejection of spirit; for when the Lord smites the soul for sin, it hopes that by leaving of sinne and doing better it may doe well; but when it sees that there is no hope here of healing the breach between God and it self, now it falls low indeed: and I take this to be the true meaning of *Mat. 11. 28. Ye thinke thus, &c.* You that are wearied in your own way, in seeking rest to your souls by your own hard labour or works (as the word *μακροθυμια* signifies) and are tyred out therein, and so are now *laden* indeed with sinne and the heauey pressure of that, finding no ease by all that which you doe: *Matthew 11. 28. Come unto me, saith Christ, and you shall then find rest unto your souls.* The Jewes seeking to establish their own righteousness, seeking I say, if by any means they might establish it, lost Christ, the Lord therefore will make his Elect know they shall seek here for ease in vaine: and therefore tyres them out.

4. By clearing up the equity and justice of God in the Law, if the Lord should never pity nor pardon it, nor shew any respect or favour to it; for this is the frame of every mans heart, if he cannot finde rest in his duties, and endeavours, as he once expected he should, but sees sin and weaknesse, death and condemnation wrapping him about  
(like

(like Iudas weeds) in all he doth, then his heart sinks, and quarrels, and falls off farther from Christ by discouragement, and grows secretly impatient that there should be no mercy left for him, because it thinks now the Lords eternall purpose is to exclude him; for if there were any thoughts of peace toward him, he should have found peace before now, having so earnestly and frequently sought the Lord, and having done so much, and forsaken his unfull wayes, according to his own commandment from him; and hence it is, you shall find it a certain truth, that the soul is turned back as farre from God by sinking discouraging sorrowes for sin, as ever it was in a state of security by the pleasures of sin; and hence sometime it thinks it is in vaine to seek any more, and hence leaves off duties; and if conscience force it to them, yet it sinks againe, because its foot is not stablished upon the rock Christ, but upon the weaknesse of the waters of its own abilities and endeavours; what therefore should the soul doe in this case, to come to God? it knowes not, it cannot; flie from him it dare not, it shall not; the spirit therefore by revealing how equal and just it is for the Lord never to regard or look after it more, because it hath sinned, and is still so sinfull makes it hereby to fall down prostrate in the dust before the Lord, as wor-

Lam. 1. 18.



thy of nothing but shame & confusion; and so kisseth the rod, and turns the other cheek unto the Lord even smiting of him, acknowledging if the Lord shew mercy; it will be wonderfull, if not, yet the Lord is righteous, and therefore hath no cause to be angry against him for denying speciall mercy to him, to whom he doth not owe a bit of bread. And now the soul is indeed humbled, because it submits to be disposed of, as God pleaseth; thus the Church in her humiliation, *Lam. 3. 32.* having in the former part of the Chapter drunk the wormwood and the gall, at last lies down and professeth, *it is the Lords mercy, it is not consumed*; and *vers. 39.* he putteth his mouth to the dust if there may be any hope: and *vers. 39.* why should a living man complain for the punishment of his sinne? You think the Lord doth you wrong, and neglects your good and his own glory too, if he doth not give you peace and pardon, grace and mercy, even to the utmost of your asking, and then think you have hence good cause to fret, and fink, and be discouraged; No, no, the Lord will pull down those mountaines, those high thoughts, and make you lie low at his feet; and acknowledge that it is infinite mercy you are alive, and not consumed; and that there is any hope or possibility of mercy, and that you are out of the nethermost pit: and that if hee

should

should never pity you, yet he doth you no wrong; but that which is equall and just, and that it is fit your sinfull froward wills should stoop to his holy, righteous, and good will; rather then that it should stoop and be crooked according unto yours. Believe it brethren, *he that judgeth not himselfe thus, shall be judged of the Lord*; how can you have mercy that will set your selves up in Gods Sovereign Thron to dispose of it, and will not lie down humbly under it; that it may dispose of you? for are you worthy of it? hath the Lord any need of you? have you not provoked him exceedingly? was there ever any that dealt worse with him then you? O beloved lie low here; and learn of the Church, *Micah 7. 9. I will bear the indignation of the Lord, because I have sinned against him.* It was a most blessed frame of the spirit in Aaron, when he saw Gods hand against him in cutting off his children, and Aaron *beld his peace*; so if the Lord should cast thee off, or cut thee off, never take pleasure in such a polluted broken vessel unfit for any use for him, hold thou thy peace; quarrell not, be silent before him, and say as they did, *1 Chron. 12. 5. The Lord is righteous, but I am vile; let him doe with me what seems good in his own eyes*; and thus the Lord lesus by the Law doth dead the soul to the Law, untill it be made to submit likewise,

or

1 Cor. 11.  
31.

Levit. 26.  
3.

or like clay to the hand of the Potter, to frame it a vessel to what use he pleaseth; and as the Apostle most excellently *Rom. 9. 11* describeth it from its first husband, (*i. e.* Sin and the Law) that it may be married unto Jesus Christ. In a word, when the Lord Christ hath made the soul feel not only its inability to help it self, and so saith as *Paul Gal. 2. 20. It is not I*; but also its own unworthinesse, that *the Lord should help it*, and so cryes out with *Job. Behold, I am vile*; now at this instant, 'tis *vas capax*; a vessel capable (though unworthy) of any grace. *1. Cor. 4. 7.*

4.

Answ.

The last Question remains, What measure of Humiliation is here necessary?

Look as so much conviction is necessary which begets compunction, & so much compunction as breedeth humiliation; so, so much humiliation is necessary as introduceth faith, or as drives the soul out of it self unto Christ: for as the next end of conviction is compunction, and that of compunction is humiliation; so the next end of humiliation is faith, or coming to Christ, which wee shall next speak unto. And hence it is that the Lord call unto *the weary and heavy laden* to come unto him; *Mat. 11. 27.* So much as makes you come for rest in Christ, so much is necessary, and no more. If any can come without being thus laden and weary in some measure, let them come and drink of

of the water of life freely; but a proud heart that will make it selfitrown Saviour, will not come to the Lord Jesus to be his Saviour; he that will be his own Physician, so long cannot send out for another. Nay; let me fall one degree lower, if the soul cannot come to Christ, (as who feel not themselves unable when the Lord comes to draw?) and find not the Lord Jesus coming unto them, to draw them and compell them in; yet if the soul be so far humbled, as not to resist the Lord, by quarrelling with him, and at him, for not coming to him, as unworthy of the least smile, as worthy of all frowns; verily the Lord will come to it, and no more is requisite then this, and thus much certainly is: For thus the whole Scripture runs, *He gives grace to the humble*, James 4. 6. *I dwell with the contrite and humble*, Esay 57. 16. *The poore afflicted shall not alway be forgotten*, Psal. 9. 13, 18. When their uncircumcised hearts are humbled, so as to accept of the punishment of their iniquity, the Lord then remembers his Covenant, Lev. 26. 41, 42. Conceive it thus: There can bee no union to Christ, while there is a power of resistance and opposition against Christ. The Lord Christ must therefore in order of nature (for I now speak not of order of time) first remove *prohibents*, remove this resistance, before he can, and that he may, unite. I doe not  
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Now there is a double resistance, or two parts of this resistance, like a knife with two edges.

1. A resistance of the Lord, by a secret unwillingness that the Lord should work grace : Now this the Lord removes in compunction, and no more brokenness for sin or from sinne is necessary there then that.

2. A resistance of the Lord by sinking discouragements. and a secret quarrelling with him, in case the soul imagines he will not come to work grace, or manifest grace. Now this the Lord takes away in humiliation; and no more is necessary here, then the removall of the power of this which makes the soul in the sense of its own infinite vileness and unworthiness not to quarrel at the Lord, & devil-like grow fierce and impatient before and against the Lord, in case he should never help it, never pity it, never succour it; *the Lord will not forsake for ever*, if the soul thus *lies down*, and *puts its mouth in the dust*, Lam. 3. 30. 31. Which consideration is of unspeakable use and consolation, to every poor empty nothing, that feels it self unable to believe, and the Lord forsaking it, from helping it to believe. And I have seen it constantly, that many a chosen vessel never



ver hath been comforted till now, and ever comforted when now; they never knew what hurt them till they saw this, and they have immediately felt their hurt healed, when this hath been removed. In comforting Christians under deep distresse, tell them of Gods grace and mercy, and the riches of both; you doe but torment them the more, that there should be so much, and they have no part, nor share in it, and think they never shall, because this is not the immediate way of cure; tell them rather when they are full of these complaints, that they are as they speak, vile and sinfull, and therefore worthy never to be accepted of God, and that they have cause to wonder that they have their lives, and are on this side hell, and so turn all that they say to humiliation and self-loathing, verily you shall then see, if the Lord intends good, he will by this do them good, and the weakest Christian that cannot come to Christ, you shall see first or last shall see cause to lie down, and be silent, and not quarrel though the Lord should never come to him. And that this is necessary, may appear thus: Otherwise,

1. The Lord should not advance the riches of his grace; the advancement of grace cannot possibly be without the humiliation and abasement of the creature; the Lord not only saves, but calls things that are not, that

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1. The Lord ſhould not advance the riches of his grace; the advancement of grace cannot poſſibly be without the humiliation and abaſement of the creature; the Lord not only ſaves, but calls things that are not, that

*no flesh might glory; 1 Cor. 13. 19.*

Otherwise the Lord should not bee Lord and disposer of his own grace, but a sinfull creature who quarrels against God, if it be not disposed of, not as the Lord will, but as the creature will. If a stranger comes to our house, and will have what he wants, and if he hath not, he quarrels and contends with the master of the house, what would he say? Away proud beggar, dost think to be lord of what I have? dost draw thy knife to stab me, if I doe not please thee and give thee thy asking? no, thou shalt know that I will doe with my own as I see good, thou shalt lie down on the dust of my threshold before I give thee any thing. So 'tis with the Lord. *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.* It is his principall name, *I will be mercifull to whom I will be mercifull;* and therefore if you will not believe me, yet believe the Lords oath, *Esay 45. 23. Unto me shall every knee bow:* and didde you come to lord it over him; and quarrell, and fret, and sink, and growe sullen, and vex, if the Lord stoop not unto your desires? No, no, you must and shall lie upon his threshold, nay he will make thee lay thy neck upon the block, as wof hy of nothing but cutting off; and then when this valley is filled, all flesh shall see the glory of the Lord, *Esay 40. 5.*

Thus

That humiliation is necessary in this measure mentioned. And thus I deny any sufficient quiet humiliation, after a Christian is in Christ, arising from the sense of Gods favour in Christ, then which nothing makes a Christian of an evangelicall spirit more ashamed of himself: yet I dare not exclude this which is antecedent, arising from the spirit of power immediately subduing the sould in Christ, that is they be exalted by Christ: *1 Pet. 5. 6.* It is true, all things that pertain to life and godliness are received by faith, *1 Pet. 2. 3.* yet faith is selfe a saving work, which is not received by another precedent faith. Faith therefore is to be excepted; not only as begotten faith, but as it is in the begetting of it in the conviction and humiliation of every sinner.

Hence see what is the great hindrance between the mercy of God, and the soul of many a man; if it be not some sin and hardness of heart under it, whereby he cares not for Christ to deliver him, then 'tis some pride of spirit arising from some good he hath, whereby he feels no need of Christ, hoping his own dustier shall save him, or else is above Christ, and not under him, willing to be disposed of by him. And hence the Lord makes this the high way to mercy, *Levit. 26. 40.* if first they shall *confesse their sinne*, secondly, *humble themselves*, (both which

Use 1.

I know the Lord must work) then he will remember his Covenant; Look as it is with a vessel before it can be fit for use, it must first passe through fire, and the earth and dross be severed from it, then it must be made hollow and empty, which makes it ~~was~~ *was* ~~capable~~ *capable* a vessel capable of receiving that which shall be poured out into it; if (O Brethren) the Lord hath some vessels of glory which he prepares before-hand, and makes capable of glory, *Rom. 9. 21, 22.* if the Lord doth not sever you from sinne in compunction, and empty you of your selves in humiliation, you cannot receive Christ, nor enjoy, you cannot hold them; and if even you will of Christ by faith, you would bee better. How many be there at this day, that were once profane and wicked; but now by some terrours and outward restraints upon them, they leave their sinnes, and say they loath them, and purpose never to turne as they have done, and hence because they think themselves very good, or to have some good, they fall short of Christ, and are still in the gall of bitterness, in the midst of all evil. It were the happiness of some men, if they did not think themselves to have some good, because this is their Christ. O you that live under precious means, and have many fears you may perish and be deceived at the last: But why doe you feare? I know you will

will answer, O some secret unknown sinne  
may be my ruine; It is true, and you do well  
to have a godly jealousy thereof. But remem-  
ber this also, not only some sinne; but some  
good thou thinkest thou hast, and resting in  
without Christ, and lifting thee up above  
Christ, may as easily prove thy ruine, be-  
cause a mans own righteousnessesse rested in,  
doth not only hide mens sins, but streng-  
then them in some sinne by which men pe-  
rish. *Trusting to our own righteousnessesse,*  
and *committing iniquity* are coupled; *Isa. 64*  
*39-43.* Nor doe I thereby run into the wret-  
ches of that wretched generation of the Ba-  
bilonians; denying all inherent graces, evidence  
of favour from any Christian obedience; or  
sanctification in holy duties; or that a Chri-  
stian should profanely cast off all duties, be-  
cause they cannot save themselves by them:  
No; no; the Lord will search with candles  
one day for such sons of darkness, and ex-  
clude such foolish Virgins that have neither  
oil in their vessels, nor light in their lamp:  
I only speak of that good, that righteous-  
nesse which is rested in without Christ; and  
lifting up men above Christ; which in deed, and  
in truth is not true righteousnessesse, but only a  
true shadow of it. And therefore as Beza  
well observes from *Rom. 9. 31.* *17 by David*  
*Israel, that followed after righteousnessesse attain-*  
*ed it not because they sought it up by faith; but at*



is were by the works of the Law: they were not fruits of sincere obedience to the Law, but as it were the works of the Law; now this, saith the Apostle, verſ. 33. is the ſtumbling ſtone in Sion. Chriſt will have all fleſh vail, and be ſtrip naked, and made nothing before him, before they ſhall ever be built upon him; now this men ſtumble at, they muſt bring ſomething to him, they will not be vile, emptineſſe, and nothingneſſe, that he may be all to them; verily obſerve your ſelves and you ſhall finde, if there be little humiliation, there is little of Chriſt; if much humiliation, much of Chriſt; if unconfiſt humble, uncertain fruition of Chriſt; if real humiliation, real poſſeſſion of Chriſt; if falſe humiliation, imaginary fruition of Chriſt. Know it, you cannot periſh: if you fall ſhort here, you muſt periſh if you do.

Uſe 2.

Be exhorted therefore to lie down in the duſt before the Lord, and under the Lord; ſay intreat the Lord that he would put thee upon his wheel, and mould thy heart to his will; why will you reſiſt in any good you have? O remember thy father was a Syrian ready to periſh; and thy ſelf polluted, an infinite endleſſe evil. Whatever good thou doſt, it is not a polluted ſpring, of a more polluted ſpring. Nay, ſuppoſe the Spirit works any good in thee, yet it is not polluted by thy unclean heart? Nay, ſuppoſe any actions ſhould be perfect

perfect; yet remember the Lord spared not the Angels that sinned; perfection present cannot satisfie Justice for pollution past. Cry out therefore, and say, O Lord, now I see not only that my sinne is vile, but that my self and all my righteousness is vile also; and now though the Lord stands at a distance, speaks no peace, heares no prayers, yet because thou art very vile, lie down under him, that if he will he may tread upon thee, and thereby exalt himself, as well as lift thee up, and exalt thee. Be not carelesse whether the Lord help or no, but be humble, not to quarrell in case he should not: For,

1. Suppose thou art not onely miserable, but sinful, and the Lord (thou sayst) takes it not away, yet remember that to quarrell with God for withdrawing his hand, is a sin also, *Lam. 3. 39.* and wilt thou adde sinne to sinne?

2. Why art thou quiet and still when the Lord denyes thee any common mercy? Is it not because the Lord will have it so? Now look as we say of him that hates sin as sin, that he hates all sin; so he that is meekned with Gods good pleasure in any one thing, because of his good pleasure in it, upon the same ground will at least desire to stoop in every thing. Suppose therefore it be the Lords good pleasure to deny thee mercy,

I grant you must pray for it, yet with submission to the good will of the Lord, saying, The Lords will is good, but mine is evil, otherwise, thou hast no meeknesse in any thing, that art not meekly subject to his will in every thing.

3. The greatest pride that is in man, appeares here; for suppose the Lord should deny thee bread, or water, or clothes, was it your duty to murmur now? nay, was it not pride, if the heart would not lie down, and say, Lord I am worthy to have my bread plucked from my mouth, and my clothes from my back. Now if it be pride to murmur in case the Lord denies you smaller matters, the offence of this life, dost not thou see that its far greater pride for thee to sink and quarrell with him, if he denies thee greater, and the things of another life? is he bound to give thee greater, that doth not owe thee the least? Suppose a beggar murmur at thy doore, if thou dost deny him bread, or a cup of drink, wilt thou not account him a proud stout beggar? but if thou givest him that, and then he quarrell and murmur at thee because thou dost not give him a thousand pound, or thy whole estate when he asks it, will you not say, he never met with the like insolency? the Lord gives you your lives, blessed be his name, but you ask for treasures of grace and mercy, thousands of pounds. Christ himself,

and

and all that he is worth, and the Lord seems to deny you, and now you sink, and grow sullen, and discontent, and quarrell, and murmur at God, not directly, but secretly & slyly; may not the Lord now say; Was there ever such pride and insolency? And therefore as Christ spake of himself, *Iohn 12. 24. 25.* *A corn of wheat cannot live unless it die first*; so know it, you shall never live with Christ, unless you die and perish in your selves, unless you be sown and lie under the blood of your own vitiated selfe, faith will never spring up in such a soul. As in burnings, the life must be first taken out, before there can be any healing; so this impatient spirit which torments the soul, must first be removed, before the Lord will heale thee.

4. Consider the approaching times; I do beleve the Lord at this day is coming out to shake all nations, all hearts, all consciences, all conditions, and to tear and rend from you your choicest blessings, peace and plenty, both externall and inernall also; for there is need of it, our age grows full, and proud, and wanton, a man's price is sale in the market, unless his looks and new fashions commend him to the world. O consider when God comes to rend all from you, then you may finde a need of the exercise of this duty; it may be the time is coming where-

in you shall have nothing to support your hearts, you shall find rest in no way but this; I know assurance of Gods love may quiet you; but what if the Lord shake all your foundations and deprive you of that? what will you do then? and therefore as *Zephany* cap. 3. 3. having foretold of the evill day, cries unto his hearers, *Seek meeknesse ye meek of the earth; seek meeknesse; so say I to you: for you will find all little enough. Come down from thy throne and be the footstool and threshold of Christ Iesus; before the dayes of darknesse come upon you; be content to be a cipher, a stepping-stone, the very offall of the world.*

*Quest.*

*Ans. 1.*

2.

But you will say, Wherein should I expresse this humiliation and subjection?

Be highly thankfull for any little the Lord gives, *Lam. 3. 23, 24.*

Be humble and judge thy self worthy of nothing when the Lord denies; and verily you shall find the Lord Iesus ere long speaking peace unto you, and giving thee rest in his bosome, that now art quietly contented to lie still at his feet.

For some helps thereunto.

1. Remember whose thou art, viz. the Lords clay, and he thy Potter, and therefore may doe with thee *what he will, Rom. 9. 20.*

2. Remember what thou art, viz. a polluted vessel, full of infinite endlesse evill,

as I have oft said; see the picture of thy own  
vilenesse in the damned in hell, who are full  
and full through all eternitie pour out all  
manner of evill, *Job 40. 3. 4.*

3. Remember what thou hast been, and  
how long thou hast made warre against  
Christ with all thy might, and heart, and  
strength; why should the Lord chuse thee  
before others, *1st. 3. 9.* when  
as (ask thy conscience) was there ever  
such a wretch since the world began as thou  
hast been?

4. Remember what thou wilt be, for  
thou use to Jesus Christ, good for nothing,  
but to pollute his holy name when thou  
medlest with it; and why should the Lord  
take up such a dry leaf, *Ezay 64. 6.* and  
breath upon such a dry bough?

5. Remember how good the Lords will is,  
even when it crosseth thine; he shall have in-  
finite glory by all his doings to thee of what  
thou wouldst; he shall gaine thee, though  
thou lovest thy peace and quietnesse, that  
good which thy foolish sinfull will desires  
at his hand, *Job 12. 17, 22.* and if so, be-  
sed by his name, let God live, but let man  
die and perish, that he may be exalted of  
vile man.

6. Remember the sweet rest thou shalt  
have by his subjection to the Lord; nothing  
is mans croffe, but mans will, a stubborn will

like a stubborn heifer in the yoke galls and  
 frets the soul; *Learn hearkesse*, saith our Sa-  
 viour, *if thou be yoked to any yoke, be ye yoked  
 then you shall find rest.* Hell would not be  
 hell, if a heart truly humbled. Sometimes  
 you finde enlargements; then you are glad;  
 sometimes none, then you sinke: sometimes  
 you have hopefulness, then you are calm;  
 sometimes you lose your hopes, then the  
 Sea works: when the Lord pleases you,  
 then you are well, but if a little crosse befall  
 you, then your spring is muddy, and a little  
 thing troubles: O be humble & vile in thine  
 own eyes, and verily such uncertaintie fits  
 if peace and trouble are done, and the dayes  
 of all your mourning are now ended. *Use 3.*  
 Of thankfulness, to all those whom the  
 Lord hath truly humbled: Time was, when  
 the Lord first convinced you, that so long as  
 you could make any shift, finde rest in any  
 device, you would never lie down at Christs  
 feet, how the Lord might have left you to  
 have stumbled at that stumbling stone, and  
 to have stuck in those bushes, but you may  
 see that the Lord will save you even then  
 when you would not be saved by him, and  
 especially take notice of two passages of  
 Gods dealings with you, wherein usually  
 you finde matter of discouragement, rather  
 then of acknowledgment of Gods goodness  
 in you therein.

That



1. That the Lord hath withdrawn all feeling of any good, which it may be once you felt, and that the Lord hath let out more of the evil of your hearts then ever you imagined was in them, nay so much evil that you think there is none like unto you, who have now no heart nor power to strive, think, desire, will, or doe any thing that is good: O bleſſe the Lord for this, for this is Gods way to humble, and empty, and make thee poor: the Lord ſaw (though it may be you did not) that you relied in that good you felt, and was or would be lifted up by theſe, and therefore the Lord hath broke thoſe crutches, ſaniſht now, brought you down to nothing, made you like dry deſerts; all the hurt the Lord aimeth at in this, being only to humble you, and though theſe deſertions be bitter for the preſent, yet that by theſe he might doe you good in your latter end: O brethren the Apoſtle ſtands at a ſtay and deſires the *Corinthians* to conſider, *You ſee your calling, ſaith he, 1 Cor. 1. Not many wiſe, not many mighty, but things that are not ſo he call, that no fleſh might glory: The Lord, ſaith Moſes, Deut. 8. 2. 3. ſuffered thee to want, (that was the firſt) (and then fed thee, that he might prove thee and humble thee; remember this, ſaith he. So ſay I to you remember this mercy, that when the Lord makes you worſt of all (not really, but) in your*

Deut. 6.  
19.

your own eyes, that then the Lord is about this glorious work.

2. That the Lord hath kept you (as may be a long time too) from sight and sense of his peculiar love: one would wonder why the Lord should hide his love so much, so long, from those to whom he doth intend it; the great reason is, because there is in many a one, a heart desirous of his love, and this would quiet them, if they were sure of it: but they never came to be quieted with Gods will, in case they think they shall never partake of his love: but are above that, oppose and resist and quarrell with that, unhumiliated under that; the Lord therefore intending to bestow his favour onely upon a humbled sinner, he will therefore hide his face untill they lie low, and acknowledge themselves worthy of nothing but extremity of misery, unworthy of the least mercy: The people of God *Lam. 1. 18.* cry out that *the comforter which should refresh their souls was farre from them*: what was Gods end in this? you shall see the end of it, *ver. 18. the Lord is righteous*, (here the Church is humbled) *for I have rebelled*; or (as *Zachary* reads it) *I have made his mouth bitter*, that the Lord speaks no peace to me, but bitter things. The cause is in my own selfe, and therefore if he never comfort mee, nor speak good word unto me, yet he is righteous, but I am vile:

vile; and you will find this certain, that as the Lord therefore humbles that he may exalt, so the Lord never refuseth to exalt (in hiding his face) but it is to humble. And is this the worst the Lord sayes at, and will you not bee thankfull? why are you then discouraged when you find it thus with you? do not say the Lord never deale thus with any as with me; suppose that; the reason then is, because the Lord sees never had any such a high heart as thou hast; but oh be thankfull, that notwithstanding this, he will take the paines to take it down.

Thus much for humiliation; I come now to the fourth and last, which is Faith.

**S E C T.**  
The fourth and last, of Christs power, is the work of Faith.

**T**He Lord having wounded and humbled his Elect, and laid them down dead at his feet, they are now at unable to believe as they were to humble their own souls; and therefore now the Lord takes them up into his own armes, that they may rest on the bosome of their beloved by faith. After Joseph had spoken roughly to his brethren, and thereby brought the blood of their brother to remembrance, and so had humbled

bled them; then he can contain no longer, but discovers himself to them, and tells them, I am *Joseph* whom you wickedly sold, yet feare not; so doth our Saviour carry it towards his Elect, when he laid them low: now is the very season for him to advance the glory of his grace, he cannot now contain himself any longer; but having torn and taken away that vail of sinne and of the law from off their hearts, now they see the Lord with open face, even the end of that which was to be abolished, 2 Cor. 3. The explication of this great work, is of exceeding great difficulty; nothing more stirring then faith in a true Christian, because hee lives by it, yet it is very little known; as children in the wombe, that know not that navill string by which they principally live: I shall therefore be wary, and leaving larger explications, acquaint you with the nature of Faith, in this brief description of it.

*midw.* Faith is that gracious work of the Spirit, whereby an humbled sinner receiveth Christ; or whereby the whole soul commeth out of it self to Christ, for Christ and all his benefits, upon the call of Christ in his word.

Before I open this particularly, give mee leave to premise some generall considerations; Faith is the complement of effectuall vocation, which begins in Gods call, and ends

ends in this answer to that call; the Lord prevents a poor humbled soul, with his call, either not knowing how, or not able, or not daring to come; and then the soul comes, and hence *men called, and believing* are all one, *Rom. 9. 24. with 33.* Many a wounded sinner will bee scrambling after Christ from some generall reports of him, before the day and hour of Gods glorious and gracious call. Now for any to receive Christ, or come to Christ, before he is called, is presumption; to refuse Christ when called, is rebellion; to come and receive when called, is properly and formally Faith, and that which the Scripture stiles, the *obedi-ence of Faith, Rom. 1. 5.* And now Christ at this instant is fully and freely given, on Gods part, when really and freely come unto and taken on our part.

This *receiving of Christ* or *communing to Christ* are for substance the same, though the words be divers; the holy Ghost useth to expresse one and the same thing in variety of words, that our feebleness might the better understand what he meaneth. And hence in Scripture, *believing, communing, receiving Christ, calling, trusting, cleaving to the Lord, &c.* set out one and the same thing; and therefore it is no wonder if our Divines have different descriptions of faith in variety of words; which if well considered doe  
but

but see out one and the same thing : and I doe conceive they doe all agree in this description I have now mentioned ; I know there are some who tread awry here, whom I shall briefly note out, and so passe on to what we intend.

1. The Papists, with some others of corrupt judgements, at least of weak apprehensions among our selves, describe Faith to be nothing else but a supernaturall assent to a divine truth, because of a divine testimony : *Ex. gr.* to assent to this truth, that Christ is come, that he is the Sonne of God ; that he was dead and is risen again, that he is the Saviour of the world, &c. and to confirm this they produce, *Mat. 16. 16. 1 Ioh. 4. 3.*

*Ans.*

It is granted that this assent is in Faith, for Faith alway hath respect to some testimony ; for man by his fall hath lost all knowledge of divine and supernaturall truths ; hence God reveales them in his word ; hence Faith sees them and assents to them, because God hath spoken them ; to see and know things by vision, is to see things in themselves intuitively and immediately ; but to see things by Faith is to see them by and in a testimony given of them. *Iohn 20. 20. Blessed is he that hath not seen, (i.e. Christ immediately) but believed, i.e. his testimony, and on him in it ;* this assent therefore is in Faith (for we must believe Christ before

we can believe in him) but this comprehends not the whole nature of faith; I mean of that faith we are now speaking of, viz. as it unites us to Christ, and possesseth us with Christ. For,

1. This description placeth Faith onely in the understanding, whereas 'tis also in the will, as the words *trusting, relying &c.* intimate.

2. This assest is meerly generall, without particular application, which is ever in true faith, *Gal. 2. 20.*

3. This is such a faith, as the devils may have, *James 2. 19.* and reprobate men may have, *1 Pet. 2. 20, 21. Heb. 10. 26.* There is a wilfull refusing of the known truth.

4. It is the Papists ay to vilifie faith hereby, by describing it by that which is one ingredient in it, but excluding that which is principall; those phrases therefore of *believing Christ to become in the flesh, & John 4. 3.* and that *he is the Son of God, Mat. 16. 16.* as if this were the onely object to faith, are not to be understood exclusivly, excluding other acts of faith, which the Scripture in other places sets down clearely; but inclusivly, as supposing them to be contained herein; for as we in our times describing faith by relying upon Christ for salvation, doe not exclude hereby our believing that he is the Messiah; but we include it, or suppose



pole is, because that is not now questioned,  
 the truth of the Gospel being so manifestly  
 cleared; so in those times, they desired  
 Faith by one principall act, to believe that  
 he was the Son of God, and came into the  
 flesh, because this was the main and princi-  
 pall thing in question then; and if the Lord  
 had not set our faith by other acts in Scrip-  
 ture, we should not vary from our compa-  
 nions in such expressions in the Word in these  
 dayes, for their faith then, is exemplary to  
 us now; but because the Word doth more  
 fully set it out in more speciall acts, hence  
 we set it out also by them; for 'tis evident, as  
 the Jewes did believe in a Messiah to come,  
 so they did also believe, and look for all good  
 from him, *John 4. 25. He will teach us all  
 things when he comes*; and therefore their  
 faith did not confine it self to that historick  
 act that a Messiah should come, or that this  
 was the Messiah, but they did expect and  
 look for all good from him: And hence the  
 Apostle expounding this saying, *we believ-  
 ing that Christ is dead and risen againe, we  
 shall hereby be saved: If thou believest (saith  
 he) with thine heart this truth, thou shalt be  
 saved. Now, to believe with the heart, as it  
 doth not exclude assent, so it necessarily in-  
 cludes the acts of the will and affections in  
 relying upon him, and coming to him.*  
 And hence, when *Peter* had made that con-  
 fession

Rom. 10.  
 9. 10.

13. 14. 15. Christ tells him *This* is Peter; i. e. a stone resting upon the rock, (as some good Interpreters expound it) and therefore Peter's faith did not exclude these principall acts of resting on Christ, cleaving to Christ, but did include and suppose them.

2. Some run into another extreme, and make faith nothing else, but a persuasion or assurance that Christ dyed for me in particular, or that he is mine. That which moves some thus to think, is the universall redemption by the death of Christ: they know no ground or bottom for faith but this Proposition, Christ dyed for thee, and hence make Redemption universall: And hence the Arminians boast so much of their *Quod unusquisque tenetur credere*, &c. But

1. This is a false bottom, for Christ hath not dyed for all, because he hath not prayed for all, *Job. 17. 2.*

2. 'Tis a sandy bottom and foundation, which when a Christian rests upon, it shakes under him, when the soule shall think, though Christ hath dyed for me, yet no more for me then for *Judas*, or thousands of reprobates now in hell. Indeed after faith, a Christian is bound to beleve it, as *Paul* did, *Gal. 2. 20.* *1 Cor. 15. 1, 2.*

I conceive therefore those holy men of ours who have described Faith by assurance, have not so much aymed at a description of

what Faith is in it self, as is possessed in  
 with Christ; but of what degree and extent  
 it may be, and should be in us; they describe  
 it therefore by the most eminent act of it; in  
 full assurance: and therefore consult with  
 the Authors of this description; and enquire  
 of them, Is there no doubting mixt with  
 faith? Yes, say they, many doubtings some-  
 times are even unto a kind of despaire; but  
 then (say they) it should not be thus. The  
 Papists commend doubtings, and deny assu-  
 rance, place faith in a generall assent; our  
 champions that were to wrastle with them,  
 maintained it to be a particular application,  
 (and not only a generall assent) and that  
 with a full assurance of perswasion, which be-  
 ing the most eminent act of faith, excludes  
 not other inferior acts of it, which as they  
 are before it, so may possesse the soule with  
 Christ without it. Although withall, it is  
 certain, that there is no true faith, but it hath  
 some assurance, of which afterwards

Let mee now come to the explication of  
 the description given, where note these five  
 things.

1. The efficient cause of Faith, it is a  
 work of the Spirit.

2. The subject, or matter in which it is  
 seated, viz. the soule of an humble  
 sinner.

3. The

The forme of it, viz. the coming  
of the whole soule to Christ.

The end of it, viz. for Christ and all  
his people.

The special ground and means of it,  
viz. the Call of Christ in his Word.

The efficient cause of Faith.

Faith is a gracious work of the Spirit of  
Christ, the Spirit therefore is the efficient  
cause or principall workman of faith; the  
Spirit doth not beleeve, but easeth us to be-  
leeve: this is not principall god, the princi-  
ple which doth beleeve, but principall god,  
the principle by which we doe: the soules of  
all the elect (especially when humbled)  
are, of all other things, most unable to be-  
leeve: may look as before compunction and  
humiliation, Satan held the soule captive  
chiefly by lusts and sinnes; so now when  
the Lord hath burnt those cords, and broken  
those chains; all the powers of darkness  
strengthen themselves, and keep the soule  
under mightily, by unbelief. What doe you  
tell me of mercy? (saith the soule) this mercy  
which I have continually resisted, desperately  
displeased; why doe you perswade me to  
beleeve? Alas! I cannot, tis true, all that  
which you say is true, if I could beleeve, but  
I cannot see Christ, I cannot come at Christ,  
I seek him in the meanes, but he forsakes

me there, and I am left of God desolate; and here beloved, the soul had not formerly so many excuses for its sin, as now it hath clouds of objections against beleeving; the Spirit therefore takes fast hold of the soules of all the elect, drawes them unto Christ; and therefore it is called *the spirit of faith*; 2 Cor. 4. 13. and that by an omnipotent and irresistible power. Esa. 53. 1. *Who hath Beleeved? and to whom is the arm of the Lord revealed?* that the soul must and shall beleeve now. *Compell them to come in*, saith the Lord of the Supper, Luke 14. 23. This the Arminians will not beleeve, for (say they) the Question is not, Whether we are enabled to beleeve by grace? but, Whether it be after this manner, and by this means, viz. *modo irresistibili*? Consider therefore these Reasons, to clear this point.

1. Whence doth our call and coming to Christ arise, but from Gods immoveable and unchangeable purpose? the Lord therefore must either alter his purpose, or prevail with the soul to beleeve, and over-power the heart thereunto.

2. Is not Christ Jesus bound by office and promise to his Father to bring in all his lost scattered sheep, that so the Father and hee may be glorified in them? John 10. 16. *Other sheep I have, those I must bring home, and they shall hear my voice.* You that complaine you

Rom. 8.  
28.

you cannot beleve, nay that you have no heart to beleve, the Lord must fetch you in; and you shall hear the Bridegrooms voice with joy.

3. Is not the act of beleiving wrought by a creating power? Eph. 1.9. Ephes. 2.10. Esay 57. 18, 19. *I create the fruit of the lips peace, peace to him that is near, and afar off:* and is not a creating voice irresistible, though there be nothing for it to work upon? so though you have no ability, heart, head, or strength, to beleve, yet the Lord will create the fruit of the lips of Gods Messengers Peace, Peace.

4. Doth not the Lord let in that infinite and surpassing sweetnesse of grace, when hee works the soul to beleve, standing in extreme need of that grace, that it cannot but come and cleave to it? Psal. 63. 2, 3. *I long to see thee, saith David, for thy loving kindnesse is better then life;* is it possible for a man not to cleave to his life? much more to that which is better then life: the light is so clear, it cannot but see and wonder at grace; the good is so sweet, it cannot but tast and accept what God so freely offers; and therefore the poor Canaanitish woman, Mat. 15. could not be driven away, though Christ bid her in a manner be gone; but shee made all the objections against her arguments for her (as usually faith doth, when

Pl. 367.

under this stroke of the Spirit.) The violent take the Kingdom of heaven by force; the Spirit puts a necessity upon them, and irresistibly overpowers them, and this is the cause of it.

And is not this matter of great consolation to all those who feel themselves utterly unable to believe? you think the Lord would give peace and pardon, life and mercy, if I could believe; oh consider the Lord hath undertaken in the Covenant of Grace to worke in all his the condition of the Covenant, as well as to convey the good of it. Jer. 31. 31, 32, 33, 34. He hath done this for others by an irresistible power, Heb. 12. 1, 2. Look up to Jesus the author and finisher of your faith, he came out of his Fathers bosome, not only to give life by his death, but to enable his to eat and clove with him by Faith, that they might never die, John 6. 50, so that the Lord may work it in thee; it is true also, he may not, yet it is unspeakable comfort to consider that if the Lord had put it over unto thee to believe, it is certain, thou shouldst never have believed, but now the work is put into the hand of Christ; that which is impossible to thee, is possible, nay easie, with him; hee can comprehend thee, when thou canst not apprehend him: this is exceeding sweet when thy body is sick, and soul is deserted, incredible things



to be beleued are propounded, an impossible  
 work to thy weaknesse urged, upon paine of  
 Gods fierce and most unappeasable wrath;  
 to consider it is not in me, but in the Lords  
 own hand, and it is his office, his glory to  
 work faith, and as the Apostle speaks, to  
 shew mercy unto them that are shut up, not  
 only under sinne, but also unbeleeve; Rom.  
 11. 32. But why hath the Lord made thee  
 feel thy inability to beleue? truly the end  
 of our wants is not to make us sin and shirke  
 for our selves, but to aske and seek for sup-  
 ply, and the end of the continuance of those  
 wants is, that wee should continue to aske  
 and seek. And dost thou think thou shalt  
 seek to the Lord by his own hand to create  
 faith, and fetch thee in, and will not the Lord  
 take his time to work it? He that beleues,  
 saith the Apostle, Rom. 10. 11. shall not bee  
 ashamed, why so? because the Lord, saith hee,  
 who is over all, is rich unto all that call upon  
 him, verse 12. If thou hast not a heart shut  
 up from asking of it, the Lord who hath  
 power, hath not a heart shut up towards  
 thee from working it.

But withall be thankfull exceedingly, all  
 you whose hearts the Lord hath drawn and  
 overcome; he came to his owne people the  
 Jewes, and would oft have gathered them,  
 but they would not, and therefore he for-  
 sooke them, and left their habitations deso-

late; oh how oft would the Lord have gathered you, and you would not! yet the Lord hath not forsaken you, but called you in whether you would or no; the Lord hath taken many a man at his first word, and left him at the first repulse, shaken off the dust of his feet against him presently, *Matth. 10. 14.* without any more intreaties to accept of him; yet though thou hast not only refused, but even crucified the Sonne of God, yet hee hath not been driven from thee, but his bowels have been oft kindled together, when hee hath been ready to give thee up: when thou hast been under the hedges, and in the high-ways that lead to death, & didst never think of him, nor didst desire him, yet hee hath compelled thee to come in; hee hath made thee feel such an extream need of him, and made himself so exceeding sweet, that thou hast not been able to resist his love, but to cry out, Lord thou hast overcome mee with mercy, I am not able to resist any more; nay which is more wonderfull, when thou hast been gathered, and gone from him, and lost thy self and him also againe, and it may be hast bin offended at him; yet he hath gone before thee into *Galilee*, and gathered thee up when thou hast been as water spilt upon the ground; what should be the cause of this, but only this; the work of faith lies upon him, both to begin and finish; he must gather in

in all his lost sheep, and therefore hee hath put forth an irresistible power of his Spirit upon thy heart, which must carry thee captive after him.

I am afraid my faith hath been rather presumption, a work of my owne power, then faith wrought by the Spirits power; how may I discern that?

Object.

If you are wrapt up in Gods Covenant, if any promise be actually yours, it is no presumption to take possession by faith of what is your own; dost thou seriously will Christ, and resolve never to give the Lord rest, untill he give thee rest in him? then see, Rev. 21.

Ans. 1.

17. *Whoever will let him, take of the water of life.* Dost thou thirst after Christ? then read *Ejey 35. 1, 2, 3. John 7. 37.* *If any man thirst, let him come unto me and drinke.* When Christ saw their faith, *Mat. 9. 1, 2.* What said hee? *Siue be of good cheere, thy sinnes be forgiven,* the word signifies, *be confident.* It is no presumption to beleeve pardon of sinnes now thou art come unto me, not onely for the healing of thy body, but especially for pardon of sinne. It is the great sin of many Saints, when they doe thirst, and beleeve, and come to Christ, and so are under the promise of grace; yet they thinke it presumption now to beleeve and take possession of all those Treasures that be in Christ, but look that the Lord should first make them feeble,

feel; and then they will believe; whereas faith should now receive and drinke in abundantly of the fulnesse of Christ; shall it be accounted presumption for any man to eat his own bread, and drinke his owne drink, and put on his own cloathes? the promise makes Christ and all his benefits your own, therefore it is no presumption to apply them.

2. Suppose you cannot find your self within any promise, and you see no reason to believe; only you have the Lords call and command to believe; doe you now in conscience and obedience to this command, or to Gods invitation and intreaty in the Gospel, believe; because thou darst not dishonour God by refusing his grace? thou dost therefore accept of it, this is no presumption, unlesse obedience be presumption; pay the most acceptable obedience, which is the obedience of Faith, John 6. 38. For what was the ground on which those 3000 believed? Acts 2. 38, 39, &c. Peter said, Repent that you may receive remission of sinnes; now what followes? they that gladly received the word, were baptized: Oh that word, repent, i. e. as Beza expounds it, return to God and come in, was a most sweet word to them, and therefore they received it, this was no presumption, either for Peter to exhort them to repent, or for them to take the Lord

(as

(as that godly man said) at his first word. I know there is a subjection to the Gospel arising only from slavish feare and carnall hopes, *Psal. 68. 3. Psal. 84. 4.* this may bee in presumptuous reprobrates, but there is a subjection arising from the sense of the sweetness and exceeding goodnesse of Gods call and promise, *Psal. 110. 2, 3.* As a woman that is overcome with the words of her loving suitor, the man is precious, and hence his words are very sweet, and overcome her heart to think, why should such a one as I be lookt upon, by one of such a place? it is no presumption now, but duty to give her consent; so it is here, when the Lord is precious and his words [oh accept me, oh come to me] are exceeding sweet; and hereupon out of obedience gladly yeelds up it selfe to the Lord, takes possession of the Lord; this is no more presumption, then to sanctifie a Sabbath, or to pray, or heare the Word, because the Lords commands are herein very sweet.

If Repentance accompanies Faith, tis no presumption to beleeve; Many know they sinne; and hence beleeve in Christ, trust to Christ, and there is an end of their faith; but what confession and sorrow for sinne, what more love to Christ follows this faith? truly none; nay their faith is the cause why they have none; for they thinke,

if

If I trust to Christ to forgive them, he will doe it, and there is an end of the business. Verily this hedge faith, this bramble faith that catches hold on Christ, and pricks and scratches Christ by more impenitency, more contempt of him, is meere presumption, which shall one day be burnt up, and destroyed by the fire of Gods jealousy. Fle upon that faith that serves onely to keep a man from being tormented before his time. Your sins would be your sorrowes, but that your faith quiets you. But if faith be accompanied with repentance, mourning for sin, more esteem of Gods grace in Christ, so that nothing breaks thy heart more then the thoughts of Christs unchangeable love to one so vile, and this love makes thee love much, and love him the more; as thy sin increaseth, so thou desirest that thy love may increase, and now the streame of thy thoughts runne, how thou mayest live to him that dyed for thee. This was *Maries* faith, who sate at Christs feet weeping, washing them with her Teares, and loving him much, because much was forgiven; who though shee was accounted a presumptuous woman by *Simon*, and Christ himselfe suffered in his thoughts, for suffering of her to come so neare unto him; yet the Lord himselfe clears her herein, and justifies her before God and men: many a poore believer thinks, If I should beleeve, I should but

but presume, and spin a spiders web of Faith out of my owne bowels : and hence you shall observe, this not belerving stops up the work of repentance, mourning and love, and all chearfull obedience in them; and on the contrary, if they did believe, it would be with them as themselves thinke many times, If I knew the Lord was mine, and my sinnes pardoned, oh how should I then bleesse him, and love him, and wonder at him! how would this break my heart before him! &c. now I say, let all the world judge, if that which thou thinkest would be presumption, be not rebellion, because it makes thee worse, and stops up the Spirit of grace in thee. Whereas that Faith which lets out those blessed springs of sorrow, love, thankfulness, humbleness, &c. what can it be else but such a saving faith as is wrought by the Spirit, because it lets in the Spirit more abundantly into a dry and desolate heart?

2. The Subject or matter of Faith.

This is the second thing in the description of Faith, the soul of an humbled sinner is the subject or matter of Faith. I doe not meane the matter out of which Faith is wrought, (for there is nothing in man out of which the Spirit begets it) but that wherein Faith is seated. I meane also the habit of Faith, not the principle of it; for that



about of man in the Lord Jesus, who is therefore called our hope, as well as our strength; the soul therefore is the subject of Faith, called the heart, Rom. 10: 10, compared with Mat. 6: 21. for we cannot go or come to Christ in this life with our bodies, we are here absent from the Lord; 2 Cor. 5. but the soul can go to him, the heart can be with him, as the eye can see a 1000 miles off, and receive the species or image of the things it sees into it; so the soul enlightened by faith, can see Christ afar off, it can long for, choose, and rest upon the Lord of life, and receive the lively image of Christs glory in it; 2 Cor. 3: 18. If Christ were present upon earth, the soule (not the body) only could truly receive him; Christ comes to his elect only by his Spirit, and hence our spirits only are fit to receive him, and close with him; thousands heare Christ outwardly, that inwardly are deafe to all Gods calls, their spirits see not, tast not, feel not; it is therefore the soule that is the subject of Faith, and I say this an humble empty soule which is the subject; for a full, proud, broden spirit cannot; nay will not receive Christ, as we have proved; and therefore Luk. 14. the servant is commanded to bid the poore, halt, and blind, and lame, to come in; they would not make excuses as others did: they that were stung to death with fiery

Serpents.

Serpents, were the only men that the brazen Serpent was lifted up for them to looke upon, and to be healed, John 3. 14. and therefore the promise doth not run, If any man have wisdom, let him take it, but If any man want wisdom, James 1. 5. so if any man want light, life, want peace, pardon, want Christ and his Spirit, let them take, and the Lord will give; away with your money if you come to these waters to buy, and take freely; If any man would be wise, let him be a foole, (saith the blessed Apostle) an empty nothing; a soule in a perishing, helpelesse, hopelesse condition, is the subject of faith; such only feel their need of Christ, are glad at the offer of Christ, and therefore such only can and will receive Christ, and come unto Christ by faith; and truly if we had but hearts, the consideration of this might be ground of great comfort and confidence unto all Gods people, whose soules come unto Jesus Christ, for that which was in Thomas, John 21. is in all men naturally, if we could see Christ with our eyes, and feel him with our hands, and embrace him (as Mary did) with our arms, if we could hear himself speake, we could then beleve as they said, if he will come from the Crosse, so we say, if he will come downe from heaven thus unto us, we will then beleve; If we want this we fear we may bee at last deceived, because we want sense, and cannot

Act. 10.  
43.

1 Pet. 1. 8.

John 6.  
64 65.

cannot come to close with our eyes and hands the objects of our faith; but on consider this point, we are made partakers of Christs life, and salvation by him, only, yet certainly by faith. Now this faith is not by seeing him with our eyes, coming neare to him with our bodies, but coming to him with our soules; the soul is the seat of faith. Now this you may doe, though you never thus saw him, *whom though you see not, yet believing you rejoyce*: this coming of the soule to Christ, doth make a firmer union between thee and Christ, then if thou wert bodily present with him in Heaven. For many touched and crowded him, that never were truly united to him, or received vertue from him. If our soules were in the third Heaven with Christ, who of us would then doubt of our portion in him? I tell you, if your soules goe out of sinne and selfe, unto Christ Jesus, and there rest, this makes you nearer to him, then if your soules were under his wing in the highest Heavens. The poore Sea-man when he is neare dangerous shores, when hee cannot goe downe to the depth of the Sea to fasten his Ship, yet if hee can cast his Anchor twenty or forty fathom deep, and if that holds, this quiets him in the sorest stormes; when we are tossed and cannot come to Christ with our bodily presence, yet if our soules can come, if our faith

faith our anchor can reach him, and knit us to him, this should exceedingly comfort our hearts.

Heb. 4. 18.  
19. 20.

How, and where should my soul come to Christ, who is now absent from me?

Object.

Christ comes to you in his Word and Covenant of Grace, there is his Spirit, his truth, goodness, love, faithfulness, receive this, you receive him; embrace this, you embrace him, as among our selves, we see great estates are conveyed and surrendered by Bond and Writings. *Act. 2. 41.* When they received the word, they received Christ. *Job. 1. 9. 7.* If my words abide in you, i.e. If I abide in you by my words, you shall be fruitful.

Answer.

By the Word let thine eye pitch upon the person; doe not only account the Promise true, but with *Sarah*, account him faithfull who hath promised; and then let thy heart roll it self upon that grace and faithfulness revealed in this word, least upon the breast of this beloved: and thus the soul by the chariot wheels and wings of the Word is possessor of Christ in it, and carryed up to Christs crosse, as dying, *Gal. 3. 1.* and from thence to his glory in his Kingdom by it, *Hib. 10. 19. 20.* As a man that gives a great estate by some writing to us, wee believe in as if he were present; and by this wee doe not only believe the writing to be true, but the man to be faithfull and to

Heb. 11.  
13.

ving to us; and hereupon our hearts are carryed after the man himselfe, though afar off from us. Thus we ascend to Christ in the cloud of faith; as *Isab*, though he could hardly beleve, yet as soon as he was perswaded *Joseph* was yet alive, his spirit presently revived, and it was immediately with him, before his body came to him: so 'tis with faith; the soule goes unto Christ, before our bodies and soules both together shall have immediate communion with him.

### 3. The form of Faith.

This is the third thing in the description of Faith: the coming of the whole soule out of it selfe unto Christ, is the forme of Faith, and that wherein the life and essence of it consists, and which doth difference it from all other graces of the Spirit. The first act of faith, as it unites us to Christ, is not assurance that he is mine, but a coming to him, with assurance that hereby he is become mine. *Come unto the waters*, and so buy wine and milke, i.e. now make them your own. The weary and heavy laden shall not have rest, unless they come to Christ for it. Faith doth nothing for life, (for that is the Law of works) it onely receives him who hath done all for it, it comes out of all in back or doth, (like *Abraham*, that left his servants behind him, when he went up to God in the Mount) unto Christ for life. Conceive it thus, *Adam* had

Esay 55  
1, 2:  
Mat. 11.  
28.

had a principle and stock of life in himselfe, in his own hand, and therefore was to live by this, to live of himselfe, and from himselfe, and therefore had no need nor use of faith; he lived by the law of works; which the Apostle sets in a direct opposition to the law of faith; but *Adam* being now slain, hath lost his life, and became not like the man that fell among thieves betwixt *Jerusalem* and *Jericho*, stript, wounded, and halfe dead, but wholly dead, *Eph. 2. 1.* so that let any man seek life from himselfe, it's impossible he should live: for if there had beene a Law that could have given life, our righteousnesses should have been thereby, *Gal. 3. 21* Hence it follows, if any man will have life, he must goe out of himselfe unto another, viz. the Lord of life for it, *John 5. 40. John 6. 27, 28, 29.*

Now observe it, this very coming, this very motion of the soule to Christ, (a grace which *Adam* neither had, nor had power to use) is faith; the Spirit of Christ moving or drawing the soule, the soule is thence moved, and so comes to Christ, *John 6. 64, 65.* The soule by sinne is averted from God, and turns his back upon God; the turning or coming of the soule (not unto duplex or holiness, for that is obedience properly, but) unto God, in Christ again, is properly and formally faith. All evill is in mans selfe, and from himselfe, all mans good is in Christ, and from

from Christ. The souls of all Gods elect, seeing these things, forsake and renounce themselves, in whom & from whom is all their evil, and come unto Christ, in whom, & from whom is all their good. This motion of the soul between these extreame, through that vast and infinit distance that is between a sinfull wretched man, and a blessed Saviour, is faith; for by faith principally we *pass from death to life*, Job. 5. 24. The soul of a poor sinner wounded and humbled; sometime knows not Christ, & then cryes out, as those, *Ab. 2. 37. What shall I do? Whither shall I go?* sometimes dares not, sometimes cannot, it hath no heart to stir or come, it therefore looks up, and longs, & goes unto the Lord to draw it, like poor Ephraim *Ier. 31. 18. Oh turn me Lord and then I shall be turned. Lam. 5. 21.* and this is lowest and least degree of Faith. But at some other time, the soul mourning for want of the Lord, the Lord comes unto it with great cleerness, glory and sweetnesse of grace and peace; and hence the soul cannot but come and close with him, and cry *Rabboni*, and say, Oh Lord, is it thy good pleasure to have respect to such a clod of earth, to tender such riches of grace to one so unworthy, and to bid, nay to beseech me to come & take? Lord behold I come. This is faith. Would you have a proof of it? Consider therefore these particulars.

1. Con-



1. Consider these Scriptures: *Iohn 6. 35* I am the bread of life, hee that cometh to mee shall never hunger, and hee that beleeueth in mee shall never thirst. Where you see running to Christ and beleeving in Christ are all one. So *Iob. 7. 37*. In the last day of the feast the Lord Christ cries out with much vehemency, If any man thirst, let him come to me and drink. Now in the next ver. 38. our Saviours expounds this coming; for, saith hee, He that beleeueth on me, out of his belly, &c. So to come to Christ, as upon this to drink in of Christs fulnesse, is beleeving in Christ. So *Heb. 11. 6*. the Apostle saith, Without faith it is impossible to please God; and then in rendering the reason of this, explains what he meant by faith, viz. to be our coming unto God upon a double testimony, beleeving first that he is, secondly, that hee is a rewarder of them that seek him diligently: or (which is all one) who doe come unto him. So *Iob. 1. 12*. So many as received him, (which is all one with coming) hee adopted them as sons, even to them that beleeve in his name. And hence we shall observe, that the Scripture doth not attribute our righteousness and life to our beleeving of Christ, but to our beleeving as Christ, in Christ, (a phrase peculiar to heavenly language, & therefore not found in any Humane Writer) because it is not the bare beleeving of a testimony that saveth us,

unless we so believe it, as to believe in Christ which cannot be but by coming to him, and as it were in him, or into him, our union with Christ being made compleat hereby.

2. That upon which the Lord promiseth life, and salvation, and mercy, cannot be works, but faith, *Gal. 3. 21. Heb. 11. 6.* but throughout all the Old and New Testament, the Lord promiseth life and salvation to commers, or to them that return, *Jer. 3. 12. Ez. 33. 10. Joel 2. 12. 13. Heb. 7. 25. Job. 5. 40.*

3. If unbelieve be nothing else but a departing from God, faith can be nothing else but a coming unto God: but that is the nature of unbelieve, *Heb. 3. 12. Heb. 10. 38. Job. 6. 64, 65, 66, 67, 68, 69. Job. 12. 37, 38, 39, 40.* The Lords great plov is to gather all his elect under the wings of Christ, *Mat. 23. 37. Job. 19. 10.* and therefore calls them to come under them by the voice of the Gospel. The coming under them therefore can be nothing else but faith, the proper obedience to the Gospel, as works are unto the voice of the Law.

Thus faith is the coming of the soule to Christ. But you will say, Did not many come to Christ that were never saved by him?

Yes, many came to him with their bodily presents, that were excluded from him, *John 6. 36.*

But you will say, Doe not many mens souls

soules come, are not many mens hearts moving towards Christ, and yet excluded from Christ? Doe not many cry Lord, Lord? are not many inlightned and taste of this heavenly gift, and yet fall away?

I confesse 'tis very true, and therefore it is set downe in this description of faith, that it is the comming of the whole soule unto Christ. Never did any yet come to Christ and receive him with their whole souls, with all their hearts, but they had fruition of him, and blessednesse by him; faith therefore is not the comming of the soule, but the coming of the whole soul unto Jesus Christ: and this you may be established in upon these grounds.

1. The Scripture expressly calls for this, Prov. 3. 5. *Trust in the Lord with all thy heart, Az. 8. 37. If thou believest with all thy heart thou shalt be saved, Joel 2. 13. Turne unto the Lord with all your hearts, Jer. 29. 13. You shall finde the Lord when you seeke him with your whole hearts.* As when wee have a great gift to bestow, and we aske a poore man to whom we intend to give it, whether he will accept of it or no? Yes, saith he, with all my heart; so 'tis here, the Lord askes those he intends to bestow his Son upon, and saith to them, You have lived thus long without him, and thus long abused him, will you now have him, and accept of him? Yes Lord with all my heart; this is all the Lord requires.

Doth the Lord require no more of me, but to come? Lord, this voice is most sweet to me, I come with all my heart, I come.

2. Because Christ is worthy of the whole heart; all must be sold away to buy this field, this treasure, Mat. 13. 44. He that loveth father or mother more then me, is not worthy of me. A filthy lust, a base harlot hath had thy whole heart, and dost thou think the Lord Christ will have it divided? is not one heart too little for him? are norten thousand souls too few to embrace him, or cleave to him?

3. Because without this your coming to him is but fained. Jer. 3. 10. They return to mee not with their whole heart, but fainedly. To cleave to Christ and a lust, to Christ, and a proud heart, cannot be unfained faith; to goe to your lusts in time of peace, and fly to Christ in times of extremitie, is damnable hypocrisie. When conscience troubles you, you then goe to Christ to ease you; and when your unruly wille and lusts trouble you, you goe to the world to ease you, and so your hearts are divided, and you come not wholly and only unto Christ for rest. Beleeve it, it is such a faith by which you may, as Samuel did on Sauls garment, take hold of him, but the Lord will never take hold of you. Set a branch in the stock, if it stayes loosely in it, and is not set very near to it, it will wither in time; and this is the great cause of withering Christians,

rians, and of so many Apostates in these evil times. Those that came to Christ, *Ioh. 6.* and followed him for a time, but afterward fell away, *ver. 66.* what was the reason of their fall? *viz.* when they were offended at Christ, they knew whither to go from Christ; but what saith Peter? *Lord, Whither should we go? ver. 68.* If you lay the pipes that are to convey water from a full fountain, but one foot, or one inch short of it, there cannot be any water derived from thence. Oh beloved, what is the reason, that many a mans faith doth him no good, derives no life, spirit, bloud, efficacy, peace, power from the Lord Jesus? is it because Christ is a dry Christ, and unwilling to communicate? No, no, the wound is in their faith, that pipe is laid but half way to him, they fall one foot short of him, their souls come, but their whole souls do not come to him, and hence they never reach Christ, they lye not in Christ, and therefore receive not from Christ. Christ is precious, (here their soul comes) but not exceeding precious, preciousnesse it self, as the word is, *1 Pet. 2. 7.* (here the whole soul doth not come) they cleave to Christ, and rest upon Christ, (here their souls come) but they cleave not to Christ only, (thus their whole souls do not come).

4. If the whole soul by unbelief departs from God, then the whole soul must return and come again unto God.

*Psalm 2. 5.*

Psal. 81.  
12, 13.

5. If the want of this be the great cause why men are rejected of God, then the whole soule must returne to him: but this is the cause why all men under the meanes are rejected of God. *Israel would none of me, i. e. would not be content alone with me, would not take quiet contentment in me,* (as the Hebrew word signifies) the Lord was not good enough for them; but their hearts went out from him to other things, and therefore the Lord gave them up to their owne hearts lust, and they walked in their owne counsels. The woman that forsakes the guide of her youth, and sets her heart as much upon other men as her husband, is an Adulteresse, for which onely shee shall have a bill of divorce.

6. Because as the Gospel first reveals Christ to the minde, and then offers him to the wil; so faith which runs parallel with the Gospel, first sees Christ, (there the mind, one part of the soule, goes out) then receives Christ gladly, (there the other part, the will, goes out) and so the whole soule comes to Christ. The Gospell comes to all the Elect, first in great clearness and evidence of the truth of it, 1 *Thes. 1. 5.* to which the understanding assents, and is perswaded of; secondly, in great grace and goodnesse, surpassing beauty and sweetnesse, *Eph. 3. 14.* with which the will is drawn, and so the whole soul comes unto Christ: for the Gospell is not only true, but glad

glad tidings to all the elect, especially when humbled at Gods feet, 1 Tim. 1. 15. in whom, saith the Apostle, Eph. 1. 12, 13. you believed, after that yee heard the word of truth, (there is the object of the understanding) the Gospel of your salvation, (there is the goodnesse of it, the object of the will) so that the whole soul is drawne to Christ in the work of faith. He that understands how *liberum arbitrium* may be in two faculties, must not wonder, if one grace be seated in both faculties of understanding and will; no grace can bee compleatly seated in divers faculties, but gradually, and imperfectly it may; the work of faith is not compleat, when the understanding is opened onely to see and wonder at the mystery of mercy in the Gospel; but when the will adheres and claspes about that infinite and surpassing good it sees, then it is perfected and not before, John 6. 40. And this is the reason why saving faith (as it is called) doth not look only to a bare testimony and assent unto it, as humane faith doth; because in the Gospel not onely divine truth is propounded to the minde to assent unto; but an infinite and eternall good is offered to the heart and wil of man to embrace, and thence it is that it is not sufficient for a Christian to believe God or to believe Christ, but he must also believe in him, or else he cannot be saved; the object of believing



ving of him being *verum*, or truth; the object of the second, *bonum*, or good: take heed therefore a poor lost sinner, undone in its own eyes for ever, not knowing what to do, unless it be to lye down, and lye still at Gods feet as worthy of nothing but hell; what doth the Lord now doe? the Lord Christ by his Gospel first lets in a new light, and it sees the Lord Jesus there bleeding before its eyes, and held forth as a propitiation to all that beleeve, to all that come to him; the mind sees this mystery, this exceeding rich grace & free mercy, and thinks happy are they that share in this mercy, but will the Lord look upon such a nothing as I? can such infinite treasures be my portion? the Lord therefore calls and bids him come away and enter into the possession of it: Thy sins indeed are great, saith the Lord, yet remember, bloud-thirsty *Menasseh*, persecuting *Paul*, was pardoned; nay remember my grace is free, for whose sake I invite thee: I beseech thee to come in, thy wants indeed are many, yet remember that thou hast therefore the more need and more cause to come, and that it is I that have made thee empty and poor on purpose, that thou mightest come: it is true, I have an eternall purpose to exclude many thousands from mercy, yet my purpose is unchangeable, never to cast off any that do come for it; I never did it yet, I will not do it unto thee, if thou dost come

come: it is true many may presume, yet it is no presumption, but duty to obey my great command; and it is the greatest sin that ever thou didst, or canst commit, now to reject it, and refuse this grace: come therefore poor, weary, lost, and done creature. Hereupon the heart and will come, and rest, and roll themselves upon these bowels, and there rest, thus the whole soul comes, and this I say again is Faith. Just as it is with the loadstone drawing the iron, who would think that iron should be drawn by it? but there is a secret vertue coming from the stone which draws it, and so it comes and is united to it; so who would think that ever such an iron heavy earthly heart should be drawn unto Christ? yet the Lord lets out a secret vertue of truth and sweetness from himself, which draws the soul to Christ, and so it comes.

May not the consideration of this bee of great consolation to those that want assurance, and therefore thinke they have no faith? oh remember that if thou comest unto Christ, as that poor woman of Canaan, shee had no assurance she should bee helped of Christ, say Christ tells her to her teeth, that hee would not cast childrens bread to such dogs; yet shee came to him, and looked up to his mercy, and claspe about him and would not away; you will say, Was this faith? yes, our Saviour

Sayious himself professeth it before men and Angels, *Oh man as great is thy faith, Mat. 13. 28.* So I say unto all you poor creatures whom the Lord hath humbled, & made vile in your own eyes, unworthy of childrens bread as dogs; yet you looke up unto, and rest upon mercy with your whole heart: this is precious faith in the account of Christ.

*Object.*

But how shall I know when the whole soule comes to Christ?

*Ans.*

When the eye of the soule so sees Christ, and the heart so embraceth and resteth upon Christ, as that it resteth in Christ, as in its portion and all-sufficient good: many rest upon Christ that do not rest in him, that is, that are not abundantly satisfied with him, and hence their soules go out of Christ to other things to perfect themselves, and so their hearts are divided between Christ and other things: oh fear this faith the Apostle, lest there being a promise left us of entering into his rest, any of you fall short of it: for (saith he) we that have believed do enter into rest, &c. so say I to you, of all delusions, fear this, lest when you come to Christ, and rest upon Christ for life and salvation, that you rest not in Christ: For yet, saith Christ to those that came to him, and were constant followers of him, *John 6. 53.* except you eat the flesh and drinke the blood of the Sonne of God, you have no life in you: what is this eating and drinking? verily,

*Heb. 4. 1.*

sipping and tasting is not properly eating  
 and drinking, tasting your meat will not sa-  
 tisfie you, and therefore will not nourish life  
 in you; to eat and drink Christ is so to receive  
 him, as to saiate and satise the soule with  
 him; to quench all your desires, your hun-  
 gring and thirsting in him; untill thy soule  
 saith, as he said in another case, *it is enough  
 that Joseph lives*, so Lord I have enough now  
 I have this love, this grace of Christ to bee  
 my portion; now you rest in Christ. For if  
 there be some great good a man enjoyes, if  
 there be any good wanting in it, it is not  
 possible that his whole heart should be set  
 upon it: *Ex: gr:* a man hath food, but if he  
 wants clothe, and his bread will not cloath  
 him, his whole heart will not be set upon his  
 food, but upon that which may cloath him  
 also: so on the contrary if there be an emi-  
 nent good, wherein he finds all in one; no  
 good out of it, that is wanting in it; it is  
 certaine that the whole soule is carryed af-  
 ter this good: so it is here, when the soule  
 comes to Christ, as that it comes for all  
 good to him, & so finds all good in him, that  
 he now only supports the sinking soul, verily  
 the whole soul is now come, because as it felt  
 before it came all wants and evils out of him,  
 so now it feels all fulness in him, and whither  
 should the whole soul be carryed but after  
 such a good? when the Lord calls to the  
 soul

soul to come and take all with nothing, take  
 all or nothing. And hereupon it cometh and  
 drinke, as it is *Iob. 7. 37.* satisfying in selfe  
 there and professing, Lord I now desire no  
 more, I have enough. Oh brethren, what faith  
 there is among men at this day I cannot tell,  
 but this I am sure was *Abrahams* faith, *Gen. 17.*  
*1.* and *Dauids* faith, *2 Sam. 23. 5.* and *Peters*  
*faith, Iob. 6. 68.* and *Pauls* faith, *Phil. 3. 8, 9.*  
*Gal. 6. 14.* When the soul thus rests upon the  
 rock Christ, the gates of hell may assail, but ne-  
 ver prevail against such a one: he that hath let  
 the whole world at his heels, and sold him-  
 self out of all for this pearl, and this abun-  
 dantly recompenceth all his losses, such a one  
 hath Christ his own, and shall never be de-  
 prived of him again; the Lord never gives his  
 elect any rest out of Christ, that they may  
 find rest at last in Christ. When thus the soul  
 is entered into rest, the whole soul is drawn  
 here, and this is the great reason why  
 many men famous in their generations  
 and times in the eyes of others for Faith, yet  
 rotten at the heart, and thence turn Apo-  
 states, one proves covetous, another ambiti-  
 out, another voluptuous, another grows con-  
 ceited, another grows contentious, another  
 grows formall. What is the reason of this?  
 verily they did rest upon Christ, but did ne-  
 ver find rest in Christ, and therefore their  
 whole soul never came to him; Christ  
 after

## The Second Part

after some time of probation gave a dry and  
common Christ unto them, though at first  
they wondered at him, and he was very sweet  
unto them, and hence they departed from  
him, as from an empty dry pit in Summer  
time, where they found nothing to refresh  
them: but the Lord Jesus carries it towards  
all the faithfull, as *Rahab* did towards *Isa-  
nah*; though she was in a fit, much vexed and  
troubled for want of children, yet because he  
loved her exceeding dearly, hee quicks her  
again with this, *Am not I better unto thee then  
ten sons?* so though they may be unquiet  
for some oddes for want of many things,  
yet because Christ loves them, hee brings  
them back unto their rest, saying, *Am not I  
better then all friends, all creatures, all abilities,  
all spirituall created excellencies?* and here-  
by they finde rest to their soules in him a-  
gaine.

But is there any regenerate heart so fast  
unto Christ, but that there is a heart also after  
other vanities? doe they find such rest in him,  
as that they finde no inquietude? is there  
not an unregenerate part, and much unbelief  
remaining? is any mans faith made perfect  
that the whole soule may come to cleave there  
is no true faith.

It is true, there is an unregenerate and a re-  
generate part in a goodly man, but not a heart  
and affections the none of a wicked man in Scrip-  
ture

ture phrase) there are disquietings in the hearts of Saints after that they be in Christ, even *Salomon* himselfe may sometime seek out of Christ for rest in his orchards and gardens, knowledge and wisdom, yet there is a great difference between these that are in the Saints arising from the unregenerate part, and those that be in the wicked, arising from a heart and a heart, or a double heart: and this difference is chiefly seen in two things.

I.

A double minded man, who hath a double heart, makes not a dayly warre against that heart which carries him away from resting only in Christ: for Christ quiets his conscience, and the world comforts his heart. Christ gives him some rest, and because this is not full, his heart runs out to the creature, and to his lusts for more; and so betweene them both he hath rest, and he is quieted with this, because he feels what he sought for: and therefore he must needs have Christ, else his conscience cannot be quiet, and he must needs have the lusts, his ease, and this world too, else his heart is most unquiet, but let him have both, he is now quiet. *Mica* 3. 1. The Priests teach for hire, (there the world quiets them) yet they will lean upon the Lord too, because this killeth comfort, what do they now? do they make warre against this worldlier frame? No, no, but blesse themselves in it, saying, *No evil shall come to us: but a poor*



poor beleever whole heart is upright, it is true, there are many runnings out of his heart after other vanities, and much unquietness of spirit, yet the regenerate man makes war against these, as Gods enemies, and the disturbers of the peace of Christs Kingdom. Ps. 42. David professeth, his tears were his meat day and night, v. 2. and his heart was awfully sunk and fallen, yet what doth he? first he chides himselfe, Why art thou cast down, O my soule? and then secondly he makes his mone to the Lord of it, v. 3, 6. Lord my soule is cast down, O Comfort me; you shall see also, Ps. 73. 21 his eyes were dazzled with the glory of the world and the wicked in it, that he had almost forsaken God, yet within a little while after he gets into the Sanctuary of God, and then loathes himself for such foolish and brutish thoughts, and closes with God again, saying, Where have I the heaven or earth but thee? v. 24.

All the out-runings of the heart of the faithful and their unquietness of spirit there by make them to returne to their rest again, and give them the more rest in the conclusion. David was a bird out of his nest for a while, and therefore when he considered how the Lord had saved his eyes from tears, his soule from Hell, returns again, and saith, Returne to thy rest, O my soule, Ps. 25. 13. It is said, his soule shall dwell at ease, or (as the word signifies) shall lodge in goodness; some hard works full of trouble

2.

Ps. 115. 7.

trouble, some strong lust, or sad temptation, desertion, affliction, the Lord exerciseth the soule withall for some time, and so long the soul is in heavinesse and much wearinesse of spirit, as it is 1 Pet. 1.6. yet when this dayes work is done, when the sin is subdued, and the temptation hath humbled him, then a Believers soul shall lodge in goodnesse; hee shall have an easie bed, and soft pillow to rest on at night; when have the faithfull sweeter naps in Christs bosome, then after sore troubles, longest eclipses of Gods pleased face? when do their soules cleave closer to the Lord, then when they are ready to forsake the Lord, and the Lord them? Certainly fire is wholly carryed upward, when that which suppresseth it, makes it at last breake out into greater flame; Peter falls from Christ, yet he is Peter, a stone cleaving most close unto Christ, above all other the Apostles; because his fall being greater, his faith clave the closer to the Lord Christ for ever after it: *Solomons heart* certainly never clave so inseparably unto the Lord, as after his fall, wherein he did more experimentally find and feel the emptinesse and vanity of those things, wherein he did imagine before something was to be found; but he that hath a double heart, never enters into rest, but the longer he lives, the more common Christ, his truth, and promises grow; they are but fading flow-

ers, whose beauty and sweetness affect him for a time; but they wither before the Sun set: and therefore the longer he lives, the less favour he finds in these things, and therefore takes less contentment therein; the Lord Jesus and all his ordinances grow more flat and dry things to him, and therefore though at first he might *rejoyce* (as *John* be-  
*rears, Job. 5. 35.*) *in these burning and shining lights,* yet it is but for a season; at last he discovers himselfe, not by a renewed returning to his rest, but by a wearyish forsaking of it. The Raven never returned to the Ark againe, be-  
 cause it could live upon the floating carrion on the waters; whereas the Dove finding no rest there, returns againe.

#### Fourthly, the end of Faith.

This is the fourth particular in the descrip-  
 tion of faith: The whole soule cometh to  
 Christ, *For Christ and all his benefits;* and this  
 is the end of faith, or of a believers coming  
 unto Christ: the end of faith is sometimes  
 exprest by a generall word *Life*, *John 2. 40.*  
 but you must remember that hereby is meant  
 the Lord of life first, and so all the blessings of  
 life. The falsnesse and hypocrisie of Christs  
 followers appeared in this, *Job. 6. 26.* *you seeke*  
*me, faith Christ, for loves, that was their end;*  
*as many a one in these times if they be in out-*  
*ward misery, seeke us to Christ for outward*  
*mercy, corn in time of famine, health in time*

of sickness, peace upon any terms in time  
 of warre; and if they be in any inward dis-  
 tresse, now they seek to Christ for comfort  
 and quiet, and so like many sick Patients de-  
 sire the Physician, not to have him married  
 to them, but for some of his Physick only, to  
 be healed by him; but what faith our Savi-  
 our to these persons? *v. 27.* Labour not for the  
*meat that perisheth*, what should be the end of  
 their labour then? he tells them, *but for the*  
*bread that endures to everlasting life*; what is this  
 bread? for the 33. and 35. and 48. verses, he  
 tells them, *I am the bread of life*, seeke for me  
 therefore, come for me; and looke as none  
 can have life from the bread, unless he first  
 feed upon the bread it self, so none can have  
 any life or benefit from Christ that comes  
 not first to Christ for Christ. Conceive of  
 this thus: God in Christ is the compleat ob-  
 ject of faith under a double notion; First as  
 sufficient, in being all we want unto us; Se-  
 condly, as efficient, in communicating all to  
 us, and doing all for us. In the first respect,  
 he is *Ephraïm*, in his promise; in the second  
 respect, he is *Jehovah*, *Exod. 6. 3.* in making  
 good his all-sufficient promise; hence faith  
 comes to him for a double end, first that he  
 would give himselfe and be all to us; second-  
 ly, that he would communicate all his ble-  
 ssings and benefits also, and so do all for us.  
 For in the covenant of Grace, the Lord doth  
 not.

not only promise a new heart, pardon of sin, with the rest of those spiritual benefits, but also himselfe, *I will be their God, and they shall be my people.* Hence faith comes first for that which the Lord principally promiseth, *viz.* God himselfe, and then for all the rest of those heavenly & glorious benefits; and hence it is, if any man come for Christ himselfe without his benefits, and regard not the conveyance of them, as the Familists at this day do, who abolish all inherent graces, and some of them all ordinances, because Christ is all to them; or if any come for the benefits of Christ without Christ himselfe, as many among our selves doe, who never account themselves happy in him, but only by some abilities they receive from him; neither of these come with a single eye, nor fix a right end in their closing with Christ: you must first come for Christ himselfe, and so for all his benefits.

For establishing your hearts in which truth, consider these things.

1. Consider what drives any man to Christ. Is not sense of wants one main thing? now what are a Christians wants, when the Lord hath humbled him? are they not, first, want of Christ; and secondly, of all the benefits of Christ? *viz.* righteousness, peace, pardon, grace, glory, &c. Is therefore the soules of all the elect feel a want of both,

doth not faith come to Christ for both? *Iohn 4. 10. If thou thirstest the gift of God, (i. e. the worth of him, and thy want of him) thou wouldst aske, and he would give thee water of life.*

2. What doth the Lord offer in the Gospel? Is it not first Christ himselfe, and then all the benefits of Christ? *Esay 9. 6, 7. To us a Sonne is borne, to us a Sonne is given;* in the receiving therefore of Christ by faith, what should the soul aim at, but that it may have the Sonne himselfe, and so all his benefits with him?

3. Can any man have eternall life, that not only hath not the benefits flowing from the Sonne, but that wants the Son himselfe? I am sure the Apostle expressly affirms it, *1 Iohn 5. 12. Hee that hath the Sonne hath life, hee that hath not the Sonne hath not life: Faith therefore must come for Christ himselfe: as in marriage the woman consents first to have the man, and so to have all other benefits that will necessarily follow upon this.*

4. The happinesse of all the Saints consists in two things: First, union to Christ; Secondly, communion with Christ. Faith therefore pitcheth first upon Christ himselfe, that it may have sure and certaine union to him (for our union is not unto any of the benefits flowing to us from Christ; we are not united unto forgiveness of sinnes, nor  
peace

peace of conscience, nor holiness, &c. but unto the person of the Son of God himself) and then secondly, commeth for the communication of all the benefits arising only from union; as *Paul, Phil. 3. 9, 10. esteem all things dung and loffe, first, to be found in him, that so he might have his righteousness in justification, and feel the power of his death and resurrection in sanctification, &c.* In one word, Faith first buyes the pearl it self, and then seeks to be enriched by it; it finds the treasure of grace, glory, peace, mercy, favour, reconciliation in Christ, but then buyes the field it self, that it may have the treasure also. *Mat. 13. 44.* The Lord Christ great desire is, that all his might be with him to see his glory, *John 24. 17.* and Faith desires first to have him, and be for ever with him, and so to partake of that glory: the Lords great plot is first to perfect the Saints in Christ, *Col. 2. 10. ye are complete in him;* then to make them like to Christ by communicating life, grace, peace, glory from him: *Col. 3. 3, 4. 1 John 3. 1, 2.* Faith therefore first quiets it self in him, then seeks for life from him; it comes first for Christ, and then for all the benefits of Christ.

Oh that this truth were well considered, how would it discover abundance of rotten counterfeit faith in the world, some seeking for peace and comfort, and catching at promises without seeking first to have the person



Son of Christ himself: *in whom only all the prom-  
ises are Yea, and Amen.* Others despising the  
benefits of Christ, especially grace, holiness,  
and life from him, because (say they) Christ  
is all in all to them. Ask them, Have you any  
grace, change of heart, &c? tith! what doe  
you tell them of repentance, and faith, and  
holiness? they have Christ, and that is suf-  
ficiency, they have the substance, what should  
they do now with shadows of Ordinances,  
Ministeries, or Sacraments? they have all gra-  
ces in Christ, why should they look either  
for being us, or evidence from any grace in-  
herent in themselves? they have a living ho-  
ly head, but Christs body they say is a dry  
skeleton, a dead carcasse, and they are but  
dry bones; and is it so indeed? then look that  
God should shortly bury thee but of his sight;  
assuredly you that want and despise the be-  
nefits coming from him, shall never have part  
nor portion in him at the great day of Ac-  
count; Christ is a Saviour to save men from  
their sinnes; not to save men and their sinnes; Christ  
is King, and Priest of his Church, holy and se-  
parated from sinners; Heb. 7. 26. and if you have  
any part or portion in him, he hath made  
you Kings and Priests also to God and his Fa-  
ther, and hath not left you in your pollu-  
tion, but waſhes you from it in his own blood. Rev.  
105, 61. *The law of God is written on the heart of  
Christ; Psal. 40. 8. with Heb. 10. 5, 6, 7. and if*  
1101
ever

with he with you up to the Covenant of Grace, he will surely be in your hearts. **Heb. 8. 10.** I will give you of this covenant from now on. Let all deluded Familists tremble at this, that in advancing Christ himself, & his grace, abolish and despise those heavenly benefits which flow from him, unto all the elect. Let others also mourne over themselves, that have with much affection bene seeking after Christs benefits, peace of conscience, holiness of heart and life, promise to assure them of eternall glory, but have not sought first to embrace and have the person of the Lord Jesus himselfe.

Oh come, come therefore unto the Lord Jesus for Christ himselfe, and for all his benefits; I say for all his benefits. This is that which the Apostle prayes for with bended knees for the Ephesians, that they might (not take in a little, but) comprehend the height, depth, length, breadth of Christs love, that so they might be filled with all the fulnesse of God. This is that which our Saviour expressely with much vehemency calls for, **John 7. 37.** Let all that thirst come unto me, and drinke; not sip and taste a little, as Reprobates and Apostates do, **Heb. 6. 4. 5.** but drinke, and drinke abundantly, as it is **Gal. 3. 1.** And observe te, that upon these very terms the Lord renders grace and mercy, **Rom. 5. 17.** the Apostle doth not say, They that receive a little, but abundance of grace, shall

Eph. 3. 14.  
18.

reigne

reign by righteousness into eternall life. Open thy mouth wide and I will fill it, Psal. 81. 11, 12. And most certainly this is one principall difference between the faith of the elect and reprobates, (and if I mistake not, the principall) the Elect close with Christ for that end, for which the Father offers him, which is, that they might possess his Sonne, and all his benefits, and therefore come poore and empty, for all; the reprobates come not for all, but for so much and no more then will serve their owne turne; in misery they would have Christ to deliver them, but what care they for spiritmall mercies? in trouble of conscience, or after their soule falls into filthy lusts and sinnes, they come to Christ to forgive them and comfort them, but what care they for holiness and a new nature? sometimes they would have Christ save them from, but they regard not redemption from all; they cannot come to Christ, that all the powers of darkness may be perfectly subdued, that their own sins, and selves, conceits, and wills, may be led away captive by this mighty Conquerour; that Christ in all his authority, grace, peace, life, glory, might be forever advanced in them and by them.

It was *Austin* complaint in his time of many of his hearers, that *Christum assequi*, to have Christ was pleasing to them; but *sequi Christum*, to follow Christ, this was heavy.

heavy. To close with Christs passion, is sweet to many; but to close with his will, and to come to him that he would give them a heart to lie under it, this he desire not. All Christ is sufficient and needfull, but something from Christ is precious to them: for the Lord Jesus like beloved, take heed of this delusion; if any thing hath been bought for us at a dear rate, and cost much; if the man should offer to hold any part of it back, we will not abate him any thing, we will have it all, because it cost dear; I sell you pardon of sin, peace with God, the adoption of sons, the spirit of grace, perseverance to the end, the kingdom of glory, the riches of mercy, have been bought for you by a dear and great price, the precious blood of Christ; and therefore if the justice of God should hold back any thing, or thy own belief tell thee these are too great and many for so vile a creature as thou art to enjoy, yet abate the Lord nothing: say thou art vile, yet Christs blood that bought thee sins, but all these, is very precious, and therefore take them all to thy self, as thy portion for ever, and *bless the Lord*, as David doth, *Psal. 16. 7. that gave thee this counsel*. Whiles you are in peace, it may be you may neglect so great salvation; but the time of distress and anguish may come wherein you may feel a need of all, even of those hidden depths of mercy above  
your

your reach and staide; and therefore, as  
 Bors, gather in your honey in summer time;  
 and wish, if you lay upon the times of peni-  
 ty, wherein the exceeding riches of grace is  
 opened, and poured out at your heels, for  
 those times of appetaching famine; and for  
 those many years of spirituall desertion and  
 distress, wherein you may thinke, Can it stand  
 with the honours of God to save such a poor  
 sinfull creature as I am? what Iron heart  
 is not drawne by this love; for the Lord to  
 invite you so to possess all he would give; Dis-  
 in hell, was desirous to drop to cool his  
 tongue; and behold the very drops and Seas  
 of grace are opened for this to come in and  
 partake of, if the Lord Jesus should be offer-  
 ed unto that to purchase Iohns sin; but not  
 all to pardon all sinning; but not to heale  
 thy nature; also; or to heale fleshly ail-  
 ings, but not all into supply thy spirituall  
 wants, but not outward all; as may be seen  
 for thee; or to supply our death but not in-  
 ward and spirituall; if he should offer to  
 doe thee good in this life; but not in death;  
 nor after death, you might refuse to count him  
 but when all is offered, all that mercy, which  
 no eye ever sawe to pity thee; all that love  
 whereby with *Abraham, David, Paul, &c.* were  
 embraced now to refuse to come; and possi-  
 sion these how can you escape the wrath ven-  
 geances of an jealous God; that desire to

great

great salvation! Oh Lord! what stannish  
 of anguish and bitterness will thou dost thy  
 be in, when the contempt of this grace glow-  
 ing upon thy conscience, shall prick thee  
 down with these thoughts, I am the son of  
 all misery, but I might have had of Gods  
 grace, all Christs glory, but wretch that I  
 am, I would not. Me thinks if your owne  
 good hereby should not draw you, yet the  
 exceeding great glory the Lord shall have  
 thereby, should force you to accept of all  
 this grace; for if thou didst receive a little  
 grace, believe a little mercy toward thee,  
 this makes thee sometimes exceeding thank-  
 full, doth it not? and the very hope of more  
 makes thy heart break forth into a holy bo-  
 asting and glorying in Christ. *What is a God like  
 unto thee?* Suppose therefore you drunk in all,  
 and received all that which the Lord freely  
 offers, should not the Lord be exceedingly  
 magnified then? couldst thou containe thy  
 self then, without crying out, *Oh Lord in-  
 crease thy servants joy in peace, for mine eyes have  
 seen, and my soul hath now possession of thy  
 salvation, wouldst not call to the hills, and  
 Sea, and Earth, and Heavens, and Saints, and  
 Angels, to break forth into glorious praise,  
 and blesse this God?*

But what have I to do to come, thou art  
 so poor, and empty, and full of woe, and  
 wants, and sinnes? never was any so misera-  
 ble,

Object.

Answ.

ble, and blinde, and naked as I.

If Faith cometh for all to Christ, and fetcheth all from him; then never be discouraged because thou hast nothing to bring unto him; let all thy wants and miseries be arguments and motives therefore to come unto him; Rev. 3. 17, 18. Because thou art poore and naked, may because thou knowest it not, and art not affected with it, therefore come unto me, and buy eye-salve, and gold, and white raiment. Lord pardon my sin, saith David, because it is great: have mercy upon me, for I am consumed with griefe; and am in trouble. Let mercy and truth continually preserve me, for innumerable evils have compassed me round about. Let us returne unto the Lord, because he hath wounded us. I am a dogge, therefore let us have crums, saith the Woman of Canaan: Oh this is crosse to sense and reason, and wee cannot believe while wee are so exceeding poore, empty, vile, that the Lord should look upon us; but beloved, you little think what wrong you doe to your selves, and the Lord Jesus hereby: for by this means Christ is not so much exalted, nor the creature humbled, both which concurring in faith, make those acts of faith most precious; for while you stand upon something, and would have something to bring to Christ, you hereby exalt your selves; but when you come with sense of nothing else but woes and wants, and see

Christ

Ps. 11.

Ps. 119.

Ps. 40. 11,

12.

Mat. 6.

1, 2.



Christ now making of you welcome, oh this is not only mercy, but ravishing mercy. If you should come with sense of somewhat to Christ, and to see his love to you; you might glorifie mercy in the height, and length, and breadth of it, but not in the depth of it, unlesse you see it reaching its hand to you, when you are fallen into so low and poor a condition as nothingnesse and emptinesse, and misery it self. And therefore doe not come to Christ only for the benefites of the covenant, but for the condition of it also, when you feel a want of faith it self, as Hezekiah did, *Iſay 38. 14. Lord I am oppressed, undertake for me. 1 Kings 8. 57, 58. Doe not undertake to fulfill any part of the covenant, or any condition in it, or any duty required of thee, of thy self, but goe empty to Christ, and say as David, Lord I will run the wayes of thy salvation, if thou wilt set my heart at liberty. Psal. 119. 32, 33. Quicken me, and I will call upon thy name. Psal. 80. 18. Be strong in the Lord, and the power of his might, but not of thine own.*

But I come for all, and am never a whit the better, but as poor and miserable still as ever I was.

If the Lord keeps you poor and low, yet the same motive that made thee come, let it make thee stay; it may be the Lord sees thou wouldst grow full and lift up if he should

Object. 2.

Answer.

Ho. 6. 2. 3

give thee a little, & therefore keeps thee low; better be humble then full and proud. Let us goe unto the Lord, because he hath wounded, broken, and slain us. But they might object, We doe come, but find no help, no cure. It may be so; yet it is said, After two dayes he will revive us, and the third day we shall live in his sight; and we shall know him, if we shall follow on to know him, ver. 6. His goings forth are prepared as the morning, it may be night for a time, but the Sun of righteousness will arise gradually and gloriously upon thy soul.

Truly brethren when I see the curse of God upon many Christians that are now grown full of their parts, gifts, peace, comforts, abilities, duties; I stand adoring the riches of the Lords mercy to a little handfull of poor beleivers, not only in making them empty, but in keeping of them for all their dayes; and therefore come to the Lord, poor, empty, naked, nothing, cursed in the sense of thy want of all things, for all things; and then receive with gladnesse, yet boldnesse and holy confidence, not only pardon of some sins, but of all; beleve, answer not to some prayers, but all. Embrace in thy bosome not some few promises, but all. It is a great ease of conscience, When may a christian take a promise without presumption as spoken to him, & given to him in particular? and the rule is very sweet, but certain: When he takes all the

Scrip-

Scripture and imbraceth it as spoken unto him, he may then take any particular proper promise boldly; my meaning is, when a Christian takes hold and wrestles with God for the accomplishment of all the promises of the New Testament, when he sets all the commands before him, as his rule and compassse and guide to walke after, when he applies all the threatnings to drive him nearer unto Christ the end of them; this no hypocrite can do, this the Saints should do, and by this may know when the Lord speaks in any particular to them; go I say again therefore unto the Lord for all, & in the sense of all your emptinesse be abundantly comforted, that though you do not find supply from Christ, yet you come unto the Lord Christ for it: it is a certain rule, you shall not alway want that good which you come to Christ to supply, nor alway be mastered with that sinne which you come to Christ with, to take away: only then be sure you come for *all*; otherwise you do not come truly: come first for Christ himself; and then (as I said) for *all* his benefits.

To conclude; this is the direct and compendious way of living by Faith, so much urged and pressed of Gods servants: for to live by faith properly is to live upon the promise in the want of the thing, or to apprehend the thing in the promise, *Heb. 11. 1.* now the pro-

mises are not given to the elect immediately  
 without Christ, but first Christ is given, i.e.  
 offered in the Gospell and received by Faith,  
 and then with him all things also; and there-  
 fore the Scripture runs thus, *Isa. 55. 1, 2, 3, 4.*  
*Come unto the waters and drink, and then I will*  
*make an everlasting Covenant,* (which contains  
 all the promises) *even the sure mercies of David:*  
 the Apostle expressly disputes the case, and  
 saith, *Where there is a Testament,* (containing  
 Evangelicall promises) *there must first bee the*  
*death of the Testator,* *Heb. 9. 15, 16.* to whom we  
 must first come by Faith, before wee can have  
 right to any promise, *Heb. 7. 22. 25. and 10.*  
*16, 17, 18. 22.* Being justified by Faith, now wee  
 have peace with God, nay we have accesse to God,  
 nay now we are of sure standing, now we hope in  
 and glory to come; *Rom. 5. 1, 2, 3, 4.* all follows  
 the first.

How shall a Christian therefore live by  
 Faith? truly, first receiue Christ and come  
 to him for the end I mention; and then thou  
 maist be sure all other things shall be given  
 to thee. As for example: dost want any  
 temporall blessing? suppose it be payment of  
 debts, thy dayly bread, provision for thy fa-  
 mily, a comfortable yoke-fellow, &c. look  
 now through the Scripture for promises of  
 these things, and let thy faith say thus; If God  
 hath given me Christ, the greatest blessing,  
 then certainly he will give me all these smal-

ler

ler matters as may be good for me; but the Lord hath given me Christ, and therefore I shall not want; *Psal: 23. 1. The Lord is my shepherd, saith David: what follows? I shall not want:* there is the like reason in all other things, suppose it be in care of protection from enemies, if the Lord hath given mee Christ to save me from Hel, then he will save me from these fleshly enemies much more: you shall see, *Esay 7.* a promise given that *Syria should not prevail against Judah;* they doubted of this, how doth the Lord seek to assure them? you shall see, *ver. 14.* it is by promising a *Virgine shall conceive and beare a Son and his name shall be Emanuel;* this is a strange reason, (yet you may see the reason of it if you consider this point) so *Esay 9. 5, 6. The oppressors rod shall be broken. For unto us a Son is borne, a Son is given. By Faith they put to flight the Armies of Alients, brake downe the wals of Jericho, did wonders in the world. What did they chiefly look to in this their faith? you shall see, Heb. 11. 39, 40. it was by respecting the promise to come, and that better thing Christ Jesus himselfe, which we now see with open face, and therefore he coneludes, Heb. 12. 1, 2, 3. Having such a cloud of witnesses, that thus lived and dyed by faith, let us look unto Jesus the Author and finisher of ours. The Prophet Habakuk, Hab. 2. 3. affirmes, that the Just shall live by faith; What faith is that? consult with the place,*

Rom. 1.

17.

You shall see it was in the promise of deliverance from the Chaldean tyranny, yet the Apostle Paul applies it to faith in Christs righteousness, and that truly, because if their faith had not respected Christ himselfe, in the first place, they could never have expected any deliverance by the promise of deliverance from the Chaldeans, but thus they might.

5. The speciall ground of Faith.

Rom. 8.

30.

1 Pet. 2.9.

The last thing in the description of faith is, that the soule thus comes upon the call of Christ in his Word; and this is the speciall ground of faith, wherefore the soule comes to Christ: take a sinner humbled and broken for sin, he cannot prevent the Lord by coming of himselfe unto Christ, and therefore the Lord prevents him, by his gracious call and invitation to come in; *Whom God hath predestinated, them hath he called*, our translation from darknesse into Gods marvellous light is by being called. The soul is lost in humiliation, the Lord Jesus who is come to save that which is lost, seeketh it out in vocation, or calling: Sanctification is the restoring of us to the Image of God we once had in Adam, as corruption is the defacing of that Image; vocation is the calling of the soule unto Christ, this voice Adam never heard of; he did not need any call to come to Christ, and therefore was immediately sanctified, as soon as he was made: but we need Vocation unto

unto Christ, before we can be sanctified by Christ, we need this call to make us come to Christ, to put us into Christ, and therefore much more before we can receive any holiness from Christ, the ground of our coming by faith is Gods call, 2 Thess. 2:13, 14. Chosen to salvation through sanctification, (the remote end of Vocation) and believe of the truth, (the next end of it) whereunto he hath called you, there is the ground of it. The explication of this call is a point full of many spirituall difficulties; but of singular use, and comfort to them that are faithfull and called; I shall omit many things, and explicate only those things which serve our purpose here in these three particulars.

1. I shall shew you what this call is, or the nature of it.

2. The necessity of it.

3. How it is a ground of coming, & what kind of ground for faith.

The nature of this Call I shall open for your more distinct understanding in severall Propositions, or Theses.

Our Vocation or Calling is ever by some word or voice, either outward, or inward, or both; either ordinary or extraordinary; by the ministry of men, or by immediate visions and inspirations of God, I speak not now of extraordinary call, by dreams and visions, and immediate inspirations; as in Abra-



ban, and others, before the Scriptures were penned and published; nor of extraordinary call, by the immediate voice of Christ: as in Paul and some other of the Apostles: for these are ceased now, Heb: 1. 1. unlesse it be among people that want ordinary meanes, and elect infants, &c. whose call must be more then by ordinary meanes, because they want such meanes; we speak now of ordinary call by the ministry of men.

2. This voice in ordinary calling home of the elect to Christ, is not by the voice of the Law, (for the proper end of that is to reveal sin and death, and to cast downe a sinner) but by the voice of the Gospel bringing glad tidings; written by the Apostles, and preached to the world: He hath called you by our Gospel. These things are written that you might beleve. By the foolishnesse of preaching, the Lord saves them that beleve. I mean preaching at the first or second rebound, by lively voice, or printed Sermons at the time of hearing, or in the time of deep meditation, concerning things heard; the Spirit indeed inwardly accompanieth the voice of the Gospe', but no mans call is by the immediate voice of the Spirit without the Gospell, or the immediate testimony of the Spirit breathed out of free grace, without the Word, Eph: 1. 12, 13. And therefore that a Christian should be immediatly called without the Scripture, and the Scripture on-  
ly

2 Thess 2.

14.

1. h: 20. 31.

1 Cor. 1.

21. with 26.

ly given to confirme Gods immediate promise, as a Prince gives his Letter to confirme his promise made to a man before; (as *Valdese* would have it,) is both a false and dangerous assertion.

3. This voice of the Gospel is the voice of God in Christ, or the voice of Jesus Christ, although dispensed by men, who are but weak instruments for this mighty work sent and set in Christs stead, but the call, the voice is Christs; Its the Lords call, *Rom:1.6.* It is certaine some of the messengers of Christ called the Romans by the Gospel, yet *Paul* saith, *they were called of Christ Jesus, the dead heare his voice and arise and live;* and when the time of calling comes, they listen to it as *his* call. and hence it is styled, *Heb.3.1.* because the Lord Christ from heaven speaks, takes the written word into his owne lips, as it were, *Cant. 1. 1,2.* and thereby pierceth through the ears, to the heart, through all the noise of feares, sorrowes, objections against beleaving, and makes it to be heard as his voice; the bowels of Christ now yern toward an humbled lost sinner, bleeding at his feet, therefore can containe no longer, but speaks and calls, and makes the soule understand his voice: so that this call is not a mean businessse, because the Lord Jesus himself now speaks, whose voice is glorious.

*Joh:5. 29.  
2 Thess 2.  
13,15.*

4. The substance of this call, or the thing the

the Lord calls unto, is to come unto him: for there is a more common calling (or as some terme it a particular calling) of men, as some to be Masters or Servants, 1 Cor. 7. 24, 20, 21. or to office in Church or Common-wealth, as Aaron, Heb. 5. 4. and the voice there is to attend unto their work to which they are called. There is also a remote end of vocation, which is to be-  
 lisse, 1 Thess. 4. 7. and unto glory also 2 Thess. 2. 14. Phil. 3. 14. but we now speak of more special calling, the next end of which is to come unto Christ, the soul hath lived many years without him, the Lord Jesus will now haue the lost prodigall to come home, to come to him; the soul is weary and heavy laden, and the Lord Jesus could easily ease it without its coming to him: but this is his will, he must come to him for it: Mat. 11. 27. Jer. 3. 7, 22. I said after she had done these things, Turn unto me, come unto me ye backsliding children, I'll heale your backslidings, Jer. 4. 1. If thou returnest, returne unto me. This voice, Come unto me, is one of the sweetest words that Christ can speak, or man can heare, full of Majesty, mercy, grace, and peace; a poor sinner thinks; Will the Lord ever put up such wrongs I have offered him, heal such a nature, take such a viper into his bosome; doe any thing for me? if there be but one in the world to be forsaken, is it not I? the Lord therefore comes and calls, Come unto mee and I will pardon all thy sins, I will heal all thy back.

back-sliders, I will be angry no more, Jer: 3. 12, 13. Though thou hast committed whoredome with many lovers, yet returne unto me saith the Lord, Jer. 3. 1. Though thou hast resisted my Spirit, refused my grace, wearied me with thine iniquities, yet come unto me, and this will make me amends; I require nothing of thee else but to come: for Gods call is out of free grace, Gal. 1. 6. and therefore calls for no more but only to come up and possesse the Lords fulnesse, Luke 14. 17. 1 Cor. 1. 9. 1 Brod.

Esay 55.  
1, 2.

5. This cal to come, is for substance all one with the offer of Christ; which consists in three things.

1. Commandement to receive Christ as present and ready to be given to it: as when we offer any thing to another, it is by commanding them to take it: John 4. 23. and this bindes conscience to believe, as you will answer for the contempt of this rich grace, at the great day of account.

2. Perswasion and intreaty to come and receive what we offer: for in such an offer wherein the person is unwilling to receive and we are exceedingly desirous to give, we then perswade; so doth Christ with us.

2 Cor. 5.  
19, 20.

3. Promise; to offer a thing without a promise of having it, if we receive it, is but a mock-offer; and hence you shall find in Scripture some promise ever annexed unto Gods offer, which is the ground of faith, Jer. 22. 17.

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6. This call or offer hath three speciall qualifications: first, it is inward as wel as outward, for the Lord calls thousands outwardly who yet never come, because they want an inward call to come; an inward whispering still voice of Gods Spirit: and therefore it is said, *He that hath heard and learned* (not of man only, but) *of the Father cometh unto mee,* John 6. 45. The Lord doth not stand at the outward door only and call to open, but the Lord Jesus comes in, he comes neare unto the very heart of a poor sinner and makes that understand, *Hos. 2. 14.* and the Lord makes his grace glorious, and his mercy sweet unto the hearts of his Elect; Look (saith the Lord Jesus) how I have left thousand thousands in the world, and have had greater cause so to have left thee; but behold I am come unto thee, oh come thou unto me.

Marke 16.  
15.

2. It is a particular call; for there is a generall call and offer of grace to every one. Now though this be a means to make it particular, yet the Spirit of Christ which is wont to apply generalls unto particulars particularly, makes the call particular, that the soule sees that the Lord in special means me, singles out me in speciall to beleve; otherwise the souls of the elect will not be much moved with the call of God, so long as they thinke the Lord offers no more mercy to me then to any reprobate; and therefore the Spirit

vit of Christ makes the call particular, *Esey* 43.1. *I have called thee by name, John* 10. 5. *He calleth all his sheep by name; not that the Lord calls any by their christen name (as we say) as the Lord did extraordinarily call Samuel, Samuel, and Paul, Paul, but the meaning is, look as the Lord from before all Worlds writ downe their names in the book of life, and loves them in speciall; so in Vocation, (the first opening of Election) the Lord makes his offer and call speciall, and so speciall as if it were by name; for the soule at this instant feels such a speciall stirring of the spirit upon it, which it feels now, and never felt before; as also its particular case so spoken unto, and its particular objections so answered, and the grievousnesse of its sin in refusing grace so particularly applied, as if God the only searcher of hearts only spake unto it, and so dares not but thinke and beleeve that the Lord meaneth mee.*

3. It is effectuell as well as inward and particular, *Luke* 24.33. *Compell them to come in. John* 10.16. *Christs other sheep shall hear Christs voice, and those he must bring home; for every inward call is not effectuell. There came a man in without his wedding garment, Mat.* 22. 6,7,8. whence our Saviour saith, *Many are called but few chosen; but this I now speak of, is a calling out of purpose, Rom.* 8.28. and

and therefore never leaves the soule, untill it hath reall possession of Christ, and rests there; this call falls upon a sinner humbled, not hard hearted; and hence the call is effectual, *Mat. 9. 12, 13. 2 Chron. 30. 10, 11.* It is such a call as was in creation, *Rom. 4. 17.* And hence the soule cannot but come, and when 'tis come it cannot depart, like Peter, Lord, *whither should we go?* and therefore though it hath never so many objections in coming to Christ, never so much weaknesse or heart-lesnesse to close with Christ, yet the Lord brings it home, and there keeps it, and now it infinitely blesteth God that ever the Lord gave it an eye to see, an heart to come and seek after Jesus Christ.

2.

Thus much of the nature of this Cal, now follows the necessity of it, which appears in these three particulars.

**1.** No man should come unlesse first called; as it is in calling to an ordinary office, so tis in our calling much more unto speciall grace; the Apostle saith, *Heb. 5. 4.* that *No man takes this honour, but he that is called of God;* so what hath any man to doe with Christ, to make himselfe a son of God, and heir of glory thereby, but he that is called of God? what have we to doe to take other mens goods, unlesse called thereto? what have we to do to take the riches of grace and peace, if not called thereto? tis presumption

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to take Christ whiles uncalled, but not when you are called thereunto.

2. Because no man would come without the Lords call: *Mat. 20. 67.* *Why stand you here all the day idle?* The answer was, *No man hath hired, or called us thereto.* When there is an outward call only, yet men will not come in, *Mat. 23. 37.* and therefore there must be an effectual call to bring men home, *Esa. 55. 5.* and therefore you shall see many, let there be a legall command, suppose to sanctifie a Sabbath, or to speak the truth; they have no objections against obedience unto this: but presse them to beleve, shew them Gods call for it, they have more fears and objections rising against this then there be hairens on their head, because the soul would not close with this.

3. Because no man could come unless called: *Joh. 6. 44.* *No man can come to me, unless the Father draw him;* and how doth the Father draw any man, but by this call? if the Lord should not come and speak himself, and make his call the most joyfull tidings and the sweetest message that ever came to it, it would say, I have no heart, I cannot, I am not able, for *Rom. 11. 32.* *we are stout up under unbelief;* and therefore the Lord Jesus, *Lk. 19. 5.* must bring his sheep home upon his shoulders, else it will die in the Wiles of its own droopings; whereas when the Lord effectually speaks, the soul cannot but come.

Lastly,

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Lastly, how this call is a ground of faith, and what ground of faith.

For answer hereunto, I do not make this call considered without the promise, the ground *on which* Faith rests, (for that is Gods free grace in the promise) but the ground *by which* it rests, or wherefore it rests upon the promise. The mind sees (1) the freeness of mercy to a poor sinner in misery, & this breeds some hope the Lord may pity it. (2) The fullness and plenteous riches of mercy, and this gives very great encouragement to the soul to thinke: The Lord (if I come to him) surely will not deny me a drop, Ps. 130 7, 8. The Prodigall comes home because of bread enough in his fathers house, though he was not certain he should have any. (3) The preciousness and sweetness of mercy makes the soul long vehemently for it, Ps. 36. 6, 7. and makes it set all other things at a low rate, to enjoy it, but when unto all this the Lord sends a speciall commandement, a speciall message on purpose, and calls it to come in, and accept of it, and take mercy as its owne, and that for no other reason, but because it is commanded and called to accept of it: this puts an end unto all doubts, all fears, all discouragements, and the soul answers as those, Jer. 3. 22. Behold we come, for thou art the Lord our God. As a man in great want of bread, one comes and freely offers him bread to preserve his life, the man takes

takes it; if you aske him, Why do you take it? you are a poor fellow unworthy of it, never did yet one houres work for it: he answers, Tis true, I am unworthy, but yet because it is offered to me to preserve life, I gladly take it, the man doth not promise absolutely to me, that this bread is mine, and shall feed me; but he tels me, if I do receive it, it shall certainly be mine to feed me; & this is the main ground of his receiving of it. Just so it is in Faith; Aske an humbled sinner, Why do you beleeve? Why doe you take Christ as your owne? Hath the Lord said absolutely that he is yours? No, saith the soul, but the Lord freely offers himselfe unto me, who am undone without him, and saith, if I do receive him, he shall be for ever mine, to give life to me, and therefore I thankfully accept of him; this is the ground of Faith. The Scripture sets out this in a lively similitude of a great Supper, to which many were invited; what was the ground of their comming to it? Behold, all things are ready if you come and eat, they are not yours if you do not come, but if you come at my call and invitation; then all things shall be yours. And hence it is that they that came not, were excluded; they that came were received with welcome.

I know tis a question of some difficulty among some, viz: Whether an absolute testi-

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mony of actual favour and justification be not the first ground of faith? They that make Faith to be an absolute assurance of Gods favour, must of necessity maintaine this assertion, and then these things will follow.

1 That a Christian must be justified before he beleve, for the cause of Faith must goe before Faith. This proposition, *Thou art justified, reconciled*, is according to this assertion the cause of faith; for no proposition can therefore be true, because we are perswaded that it is true, but it must be first true, before I am perswaded of it; the wall is not white because my eye sees it so, but it must first be white, and then I see it so. Now to make actual justification before faith, is crosse to the whole current of Scripture. We beleve that we might be justified, Gal. 2, 16. we are not justified that we might beleve. *We passe from death to life by faith*, John 5, 24. we are not in a state of life before faith. *When the Lord Jesus saw their faith*, Mat. 9, 2. he then said, *Be of good comfort, thy sinnes are forgiven thee*. The Word saith, *He that beleaveth not is condemned already*, John 3, 18. and therefore (unlesse the Spirits witness be crosse to the Word) it doth not say to one that beleaveth not, that he is absolved already. *To be justified by faith*, and to be justified by *Christs righteousness*, is all one in the Scriptures phrase and meaning, Gal. 2, 16, 17. And therefore we may as well say that

are justified before and without Christ, as before and without faith. And indeed this doctrine of being justified by faith; and by this meanes to have remission of sinnes, the Apostle Peter affirms to be the doctrine of all the Prophets, *Acts 10. 43. To him give all the Prophets witness, that whosoever beleve in him, shall receive remission of sinnes*: not that they had remission of sinns before they did beleve. I know not any one Protestant Writer that maintains our justification before and without faith, except learned *Chamier*, who not knowing how to avoid the blow of *Bellarmines* horned argument, that if faith be an assurance of our actual justification, then we are first justified before we beleve; he affirms we are justified before faith; and therefore that when the Scripture saith *we are justified by faith*, the reason of that (saith he) is not because our faith doth *effere justificationem*, i.e. is a cause (meaning instrumentall) of our justification; but because *efficiente in justificatione*, i.e. is wrought in a justified person: but if that be the reason of the phrase, we may affirme our justification to be as well by love, and sanctification, and holy obedience, as by faith; because these are wrought in a justified person also.

Then no mans Ministry, nor the doctrine delivered by the faithfull Ministers of Christ from out of the Scriptures, can be any ground of faith, for before faith no Minister of Christ

can say to any man in particular, or any men in generall, that they are already justified, and reconciled, and therefore beleeve it; but to deny that doctrine which is opened out of the Scriptures by the Ministers of Christ; to be the ground of faith, is expresse crosse to the testimony of Scriptures, and the end of the Ministry, and of the messengers of Christ, who have the keyes of office given to them, that what they bind on earth, is bound in heaven; what they loose on earth, is loosed in heaven; whose sins they remit, they are forgiven, whose sins they retain, they are retained: *Mat. 16. 16. Joh. 20. 23.* Most excellent for it is purpose is the Apostles dispute, *Rom. 10.* You need not go up to Heaven, nor down to Hell, to see Christ himself to tell you whether you shall be justified and saved: *v. 6, 7.* For the word is nigh unto them, *v. 8.* that opens Christs heart into thy heart: But what word might some say is this? Is it not the internal word of the Spirit only? The Apostle answers, It is that word which we preach: hereby you shall know whether you shall live or no; but what is that word Paul preached? is it not an absolute testimony that all your sins are already pardoned by Christ, and therefore beleeve it? No, but. If thou beleevest with thine heart that God raised up Christ from the dead, thou shalt be saved, *v. 9. 11, 12.* What can be more full? yet consider that one place more, *John 17. 20.* I pray for all them that shall beleeve on me, through their word.

What is the ground or manner of believing in Christ? It is said here expressly, *This word*: Is it not the Word of Christ, rather than the word of the Apostles and of their successors, in the doctrine they delivered, is it their word? Truly that which they delivered, was the word of Christ, and that which is opened from their doctrine in the Scriptures is the word of Christ, yet as they open it, and apply it, to us their words, and this Word is the ground by which all that Christ prayed for, do believe in Christ: the bare Word I grant cannot persuade without the Spirit, yet the Spirit will not give ground to faith without the Word, but as by it, so upon it, will build the Soules of all the Elect, who are built upon the foundation of these Apostles and Prophets, Jesus Christ being the chief Corner-stone; Eph. 2. 20. How can they believe without a Preacher, Rom. 10. 14.

3. Then when wicked men and reprobates are commanded to believe, (as they are commanded, John 3. 19. Luke 14. 17. John 6. 38. Heb. 4. 21) they are commanded to believe a lye, viz. that their sins are pardoned, and they actually justified, for if this testimony be the ground of faith, then when they are commanded to believe, they are commanded to be persuaded of this testimony. But the sins of wicked men, especially Reprobates, are not, nor never shall be forgiven, and therefore this



cannot be the ground of faith.

4 Then the Spirit of adoption, which witnesseth that God is our Father, and that we are his sonnes reconciled to him, goes before faith; but the Apostle expressly denies this, *Ye are the children of God by faith, Gal. 3. 26. And because ye are sons, he hath sent unto you the spirit of sons, crying Abba, Father, Gal. 4. 6.*

5 If such a testimony should be the first ground of faith, then no man should believe but he that hath such a testimony antecedent to his faith; but this is cross to the Scripture; *If. 50. 10 He that sits in darknesse, and sees no light, let him stay himselfe upon his God. When Jonah is cast out of Gods sight to his own feeling, yet he is bound to look again unto the Temple.*

6 This absolute testimony is either the testimony of the Word, or of the Spirit; Not of the Word, as is proved; if of the Spirit, then let it be considered, whether that can be the testimony of the Spirit which is not according to the Word, nay contrary to the Word, for the Word to say none are justified before faith; for the Spirit to testify some are justified before faith. If it be said, that the Spirit doth not witness these to any man before and without faith, but yet it is without respect unto, or shewing a man his faith, (for those that exclude Sanctification from being any evidence, they meane faith as well as any other renewed worke of holinesse, and

and so exclude that also) then I say the testimony of the Spirit (which of its selfe is exceeding cleare) is an obscure and dark testimony, because it cleares up the practice of this Proposition, *thou believer art justified*, it witnesseth to a man *thou art justified*; but cleares not up the subject of it: *viz. thou believer*, it makes a man beleeve a testimony without understanding the full meaning of it; for the Spirit testifying to any man *thou art justified*, his meaning is, *thou believer art justified*. And I do beseech the God and Father of all lights, that his poore people may be led into the truth in this particular; for want of establishment here, you little think how many delusions you may fall into about your spiritual condition; I remember that when Satan came to overthrow the Faith of Christ, in his second temptation, *Mat. 4. 6.* he brought a promise out of the Scriptures to him, because he saw he held close to them, *v. 4.* and by this promise sought to lead him into temptation; how so? observe the text, and see if it was not by hiding part of the meaning of the promise from him, and in speciall, that very condition required in the person to whom the promise is made; for he tels him, that if he cast himself down headlong, the Lord hath not only said it, but writ it; He shall give his Angels charge over him, to keep him from dashing his foot against a stone: whereas if you consult with the place whence

it is cited, viz. Ps: 91. 11. the condition is set down, *in all thy wayes*, which he purposely hides from our Saviour as much as in him lay. Oh take heed therefore of receiving any testimony from Word or Spirit without the meaning of it, without knowing the person thus and thus qualified, to whom it belongs; otherwise Satan will hurry you headlong to a world of delusions; and you shall finde the Word of God appointed to direct you, (through your mis-application of it) the Word of Satan, to deceive and damne you: do not thinke that this is building faith upon workes; but to beleeve, that they that beleeve in Christ are justified, reconciled, and saved, is building faith upon Gods promise; yea, and his free promise too: for faith the Apostle, *It is of Faith that it might be of Grace*, Rom: 4. 16. It is beleieving to have the end by the meanes, not the end without the meanes of Faith. It is true, we may see Gods favour and love to us in the cause as well as in the effects of sanctification; but what is that cause? the meritorious cause is Christs righteousness, and the instrumentall cause of applying this, is our Faith; so that as we are justified by faith, so seeing this, we may say assuredly with Paul, *Being justified by faith, wee have peace with God*. Rom: 5. 1. It is true, we cannot see our justification by faith, nor the work of faith with-  
out

out the shining of the Spirit into our hearts; but the question is not whether the Spirit helps us to see our justified estate, but by what meanes; by what Proposition in the word we come to see it, which we say is not by any such absolute testimony: thou art justified already, and therefore beleve; but if thou beleve and come to Christ, here is then pardon of sinne, peace with God, yea all the blessings of Christ ready for thee, which God intends to give and never to take away, if thou thankfully receive what God freely offers, and as it were layes downe at thy feet. The call of Christ therefore is the ground by which we first beleve; and that you may be confirmed farther herein, do but consider the glory & excellency of this ground.

It is a constant ground of faith, for if you come to Christ because you have assurance, or because you feel such and such graces, and heavenly impressions of Gods Spirit in you, you may then many a day and year keep at a distance from Christ, and live without Christ, for the feeling of graces, and assurance of favor are not constant, but this call is alway sounding in thine eare, ~~oh come~~, not only because thou feelest holinesse in thee but come, because poor, hungry, empty, naked, lost, blind, cursed, forsaken, full of sin, there is not one moment of the day of grace, but the Lord beseecheth thee to receive his grace, 2 Cor. 6. 2,

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2, 3. this is an open door to Christ at all times, an open harbour to put in at in all storms, a heart-breaking word, oh thou tossed with tempests and not comforted, come unto me and thou shalt find rest to thy soul. Many ask How should I come to Christ, seeing that I have no promise belonging to me? what have dogges to do with childrens bread? be it so, yet Gods call, command, beseechings to come in, should be ground unto thee, to come; as a poor begger, that hath no promise absolutely given him of relief, yet if a rich man sends to him, and bids him come to his door and wait, he thinks he hath good ground and warrant to come.

2. It is a sure ground against all fears, all doubts of presumption, all sense of unworthiness, and of the greatnesse of the good promised, &c. For the Saints have many fears whereby they dare not come, they fear they may presume, they see themselves most vile, and unworthy of the least smile; the benefits are so exceeding great, to which they are called, that they think it is too good for them, &c. but beloved, when the soule sees evidently, the Lord invites me, perswades mee, commands mee, waits for mee, strives with mee that I would come in, and because his grace is free, therefore requires no more but only to come and take, come and drinke: this forceth the soul to confesse, I am sure it is no presumption.

on to obey the call of Christ; and what though I am unworthy, and this good is exceeding great and precious, yet if it be the Lords grace to call such a poore wretch to receive and accept of it, why should I not rather thankfully receive it, then out of my owne head superstitiously refuse it? but this I am sure and certaine of, the Lord calls mee, thus to doe; if God should speake from Heaven to you to come unto his Sonne, it is not so sure a ground as the call of God from out of the Oracle of his Word, In the blessed Gospell of his dear Son.

It is a strong ground, and of great power and efficacy to force the soul to come; for you may object, no man can beleave, or should beleave, and come of himselfe. I say so too; but how would you have the Spirit of Christ enable you to come verily, it is by this call, and therefore, Jer. 3. 22. when the Lord said, Returne ye back sliding children, they presently answered, Lord we come the dead shall hear this voice of the Sonne of God, and live; John 5. 41. Thou sayest, Seek yet my face, my heart is turned; Lord thy face will I seek. Oh Iron, flinty, adamantine heart, what canst thou hear so sweet a voice as this word come, and yet not be overcome? from a heathen I shall have thee.

This call honours grace most, for what more free then for the Lord to say, Come and take of the water of life freely, what more free then for

for a rich man to require of his debtor only to receive so many thousands of him to pay his debts, and to set him up again? Verily brethren, as the Lord honours his grace by commanding us to do, so we honour it, when through the mighty power of the same call we do come.

This much for explication of this call, now let me put an end to it in a word of application.

Use.

Let this persuade all sorts of persons, young and old, one and another to whom the Gospel is sent, to come in to Jesus Christ, for those that God calls should come: but the Lord calls (at least outwardly) all sorts of persons; nay every individual person to come in: Mark 16:15, 16. Paul told the stoue Jaylor, if thou believest, thou shalt be saved; and look as the Law speaks particularly to every man, *Thou shalt have no other Gods, &c.* so doth the Gospel also, Rom. 10:9. that so every man might looke upon himselfe as spoken to in particular. And indeed if there were not such a particular call, then men should not sinne by refusing the Gospel, nor should the Lord be angry for so doing, but their sinne and condemnation is great that so do; John 3:19. And the Lord is more wrath for this sinne then any other, Psal. 14. Luke 14. 12. Hebr. 3:10, 11, 12. In one word, either the Lord would have thee (who ever thou art,



art) to receive Christ, or to reject, and to despise Christ; and if the Lord would have you reject him, he would then have you sinne, and continue in it, which cannot stand either with the honour of Gods holiness, or of his rich grace; I shall here therefore open two things.

1. Set downe means to enable you to come.

2. Shew you how and in what manner you should come.

The meanes.

1. Consider, who it is that doth call you; is it Man or Ministers think you? you might never come then; no, it is Jesus Christ himselfe that calls you by them: Why do many discouraged Spirits refuse to come? It is because they think deceitfull men, or charitable men call them, but the Lord hath no respect unto them; Oh foolish concept! I tell you their Ministry is not an act of their charity, wishing well to the salvation of all, but it is an act of Christs love and severaigh authority, Mat. 28. 18, 19, 20. So that what they do, it is in Christs stead, 2 Cor. 5. 19, 20. if Christ was present, he would call thee to him with more bowels then any compassionate Minister can: and I assure you, to receive them, is to receive Christ; to despise them, is to despise Christ, John 13. 20. and therefore Eph. 2. 14. although the Apostles preached to the Ephesians, yet it is said, that Christ came and preached to them

them. If any Minister preacheth any other doctrine of grace than what Christ hath delivered, let him be accursed. But if they publish his mind and his call, look upon them as if the Lord himselfe called unto you, lest the Lord accurse you, and all their Ministry to you; the Lord Jesus did not cast off the Jewes for crucifying of him and shedding his blood, untill the Gospell of grace published by his Messengers, came to them, and that was rejected; then Paul waxed bold, and said, because you put away the Word from you, wee leave you; Acts 13. 46.

Oh beloved, if you did beleeve Christ called you poor prodigals (that have run riot, and sinned against him as much as you could) home unto him; suppose Christ was present, would it not draw you in? suppose hee was with thee in the chamber, where thou art crying after him, or in the Church, where thou art waiting for him, and he should appear visibly before thine eyes, opening his bosome, and bowels, and blood before thee, and calling unto thee to this purpose, I doe beseech thee and intreat thee by all these tears I have shed for thee in the dayes of my flesh, by all those bitter agonies I have suffered for thee, by all these tender bowels which have bene rowled together toward thee, come unto mee, embrace me, lay thy wearied head in this blessed bosome of mine, crucifie mee no longer

longer by thy sins, tread me not underfoot by thy unbelief any more; and I will pardon all thy sins though as red as crimson, I will heal thy cursed nature, I will carry thee in my own bowels up to glory with me, where all sins and tears and sorrows shall be abolished &c. who would not now come in to him? let me see that man that hath a heart of Adamant that would not melt and come in at this; Oh my beloved, this very call is done as really by Christ in his Ministers now, though not so visibly and immediately as I now describe; and therefore take heed how you refuse to heare him that speaks from Heaven, Heb: 12. 25.

Consider whom the Lord calls, and that is thee in particular, whoever thou art, to whom the Gospell of Christ is sent: for if you think Christ calls some only that are so and so deeply humbled only to some, and not unto you in particular, you will never come in; but we have proved this, that the Lord calls all in generall, and consequently each man in particular, the consideration of this may bring you in; Men fear to commit murder &c. steal, &c. but you fear not unbelief; but the Apostle bids you fear that, for the Gospell is preached (saith he) unto you; as well as unto those that fell by unbelief: Heb: 4. 2, 3. do not say he calleth me indeed, but it is no more than what he doth to reprobates; true, in the outward call

it is so; yet upon this ground you may think the Lord commands not, calls not you, to sanctifie a Sabbath, or to honour Gods name, because this is as common to reprobrates as unto you; do not say I am not able to come, and therefore I am not called; no more are you able to attend the rules of the Morall Law: yet you looke upon them as appertaining to you, and because you cannot do them, you entreat the Lord to enable you, and so because you cannot come, you should looke up to the Lord to draw you: and verily many times the great reason why the Lord doth not draw you, is, because you doe not deeply consider that he doth really and affectionately call you: doe not say, I am a dry tree, the Lord cannot looke upon me, whose condition is worse then ever I heard or read of; yet remember what the Lord speaks to such, *Esa* 56. 3, 4, 6, 7. Look not thou to thy barren and dead heart; but give glory unto God, as *Abraham* did, *Rom* 4. 19, 20. and receive his grace with more thankfulness then any else, because none were so miserable as thy selfe; you young men heare this, though you have spent the flower of your yeares in vanity, madnesse, and filthy lusts, yet the Lord calls you in to him; you old men growne grayheaded in wickednesse, though it be the last houre in the day of your life, yet behold the Lord would hire you, and



finis, and hath sadden'd his heart exceedingly by strange impenitency; *Iſa.* 43. 24. the only reason that hath moved him to call upon thee, hath been to pity thee, seeing thee running to the fire that never can be quenched, without stop on way; *2 Chron.* 36. 25, 26. and *because thou art fallen by thine iniquities, Hos.* 14. 1. And shall not this bring you home?

4

Consider for what end the Lord calls thee; is it not to come and take possession of all the grace of Christ, *Gal.* 1. 6. nay of all the glory of Christ; *Thes.* 2. 12. nay to a most deare, sweet, and everlasting fellowship with Christ himselfe? *1 Peter* 1. 9. and can I say any more? can you desire any more then this? if the Lord should say unto any of us, Come into the garden, and there watch and pray with me, sorrow and suffer with me; who of us would not account our selves unworthy of such honour? but for the Lord to say, Come and enter into your rest, the land, the kingdome of grace and glory is before you, goe up and possesse it, oh where are our hearts? if this call will not draw? if the Lord should say at the day of Judgement, when the heavens and earth shall be on a light fire, and the Lord Jesus sit upon the throne of his glory, admired of all his Saints and Angels; Come you blessed and take the kingdome prepared for you, would you not gladly come at that call? oh beloved, the Lord Jesus now in the throne of his glory in hea-

ven,

ven, behold he calls you unto a better good  
then that Kingdome; he calls you to come and  
take himselfe and all his precious benedict prepared  
for you, though in thy self accursed;  
and would he have you take possession of all  
this? is it not *the praise of the riches of his grace?*  
Eph. 1. If this be his end, then if thou wilt not  
come for thy owne good; yet for his sake, his  
grace sake come in.

How long the Lord hath called thee; how  
oft he would have gathered thee; he hath stood  
so long untill *his locks are wet with dew of the  
nights: Cant. 5. 1, 2.* It may be you are afraid, he  
hath been so long, that now time is past; oh no,  
for whiles the Lord calls by his word and spi-  
rit, *now is the acceptable time, 2 Cor. 6. 2.* I confesse  
there is a time wherein the Lord will not be  
found, but whiles the Lord is neer unto thee  
by his Ministry, by his Spirit, convincing,  
affecting, stirring, knocking at thy heart, the  
time is not yet past; the Sun is not yet set, so  
long as those beames appear, *Isa. 55. 6.* those  
thoughts which discourage thee from coming  
to Christ, whiles the voyce of his call is heard,  
cannot be of Christ but Satan, whose prin-  
cipall work is to lay such stumbling blocks in  
our way to him.

Consider the greatest of your sinne is not  
coming to him.

1. This is *the Condemning sin* for no sin should  
condemne thee, if thou didst come to him, *John*



Joh. 15.  
22.

3. 17, 18, 19. thou shouldst please him, and as it were make him amends for all the wrongs thou hast done him, by coming to him; *Heb. 11. 5, 6, 7.*

2. This aggravates all other sins, *If I had not sinned to them, (saith Christ) they had had no sin, i. e. comparatively, but now they have no cloak for their sin: can the sin of devills be so great as thine, that never had a Saviour sent unto them? yet thou hast one sent and come out of heaven to thee, calling to thee from heaven, and yet thou despisest him.*

3. This provokes the Lord to most unappealable and unquenchable wrath, *Heb. 3. 11. I swear in my wrath they should not enter into my rest; after sins against the Law, the Lord did not swear that man should dye, (for that notes an unchangeable purpose) but let Christ be despised, the Lord now swears in his wrath against such a one: he that draws back my soul shall take no pleasure in him, Heb. 10. 38.* after sin against the law, the Lord took pleasure in glorifying his grace upon man fallen, but if you draw back from the grace of Christ in the Gospel, the Lord will take no pleasure in you.

4. It provokes the fiercest and most unportable wrath, *Take heed you despise not him that speaketh, for if they did not escape who refused him that spake on earth, much lesse shall we that despise him that speaketh from heaven, Heb. 12. 25.* Take heed therefore you despise not him that

that speaketh the word *despise* signifies in the originall to despise or refuse upon some colour of reason: every man hath some seeming reason against believing: one thinks time is past, another thinks he is excluded by some antecedent decree of election, another thinks he is not humbled nor holy enough, another makes excuse not by pretending his Ale-house and Whore-house, but his Farme and Merchandize, *Mat. 22.* another thinks he is well enough without Christ, &c. Oh take heed, for the wrath of God most intolerable is your portion, the lowest dungeon of darknesse is thy place in hell for this sin; *Heare ye despisers* and wonder, *for I will worke* (saith the Lord) *a worke in your dayes, which you shall not beleieve though it be told you, A.C. 13. 41.* I pray you what is this worke? certainly a worke of wrath and vengeance; but what is it? *you will not beleieve though you be told of it*, oh you secure sinners; but what is it that they will not beleieve? nay truly the Lord himselfe is silent there, and saith nothing, as if it was so great and dreadful, that the glorious Lord himselfe is not able to expresse it; and truly no more am I: oh therefore, be not worse then that generation of *Fishe* that came in to *John* because some had *forwarned them to escape the wrath to come, Mat. 3.* but come unto a Saviour, that you may be ever blessed with him. But you will say,

How should we come to him?

R 3

Come

Answ. I.

Come to him mourning, and loathing your selves for your long continuance in refusing of him, *Ier. 31. 9. Ezek. 6. 9.* come mourning for all thy finnes, but especially for this, that thou hast slighted him and not sought him, shed his blood, rent his bowels; and if thou canst not come, yet come to him and make thy moane to him of thy unbeliefe and inability to come.

2.

Come with confidence that *they that do come be will never cast away*, and that thou being come he will never cast thee away, *Iohn 6. 37. Heb. 10. 22.*

3.

A.A. 3. 39.  
R. 13. 47.

Come gladly and willingly, glorifying his grace, but abasing thy selfe: *With gladnesse shall they be brought and enter into the Kings presence, Psal. 45. 15.* Doe not receive Gods grace as a common thing, but thankfully and with all thy heart: for the end why the Lord gives Christ to any man is the glory of his grace, if the Lord attaines this end he desires no more, for why should he, when he hath his end?

4.

Doe not come and tast, but *come and drink*, *Iohn 7. 37.* you may famish to death and pine away in your iniquities, and prove Apostates, even to commit the impardonable sin, if you doe but *tast* of him, as those did, *Heb. 6. 4, 5.* but *drink abundantly*, *Obye beloved of the Lord, Cant. 5. 1.* If you cannot satisfie your soules by what you feel already received from him, then satiate your soules by what you may finde in him

him; I will take possession of all the glory, peace, promises of the Lord Jesus, and leave not a thing behind thee; and be forever refreshed and comforted therein. J. H. NEW

So come to him, as that you keep your confidence, and keep your favour of him and joy in him, *Neh. 3. 14.* with 6. let the word that called you be ever sweet and precious, as *David* said, *Psal. 119. 53.* I will never forget thy Precepts, for by them thou hast quickned me. Let the Lord Jesus be ever fresh, *Isa. 2. 6.* and as an garment poured on, take heed that the blood wherewith you are sanctified, doe not grow a Common thing, and promises withered flowers, and Sermons of Christ and his grace (unlesse there be some new notions about them) as dead drink, for this is the great sin of this age, the old truths about the grace of Christ, and the simplicity of the Gospell is as water in mens shoes. Ministers must preach novelty, and make quintessentials extracts out of the Scriptures, and it may be, people blood out of them sometime rather than milke, or else their doctrines are too many as *Asinacks* out of date, or as news they heard forty years since, &c. they knew this before: Oh the wrath of God upon this God-glutted, Christ-glutted, Gospell-glutted age; unlesse it be among a very few poore beleivers, whose soules are kept empty, poore, and hungry by some continuall temptations or afflictions, and they are indeed

Glad of any thing, if it be any thing of Christ.  
 Verily I am afraid such a dismall night is to-  
 wards of spirituall desertion; and of out-  
 ward, but sore afflictions of famine, war, blood,  
 mortality, deaths of Gods precious servants  
 especially, that the Lord will fill the hearts of  
 all Churches, families, Christians; that shall be  
 saved in those times, with such rendings, tea-  
 rings, shakings, angulsh of spirit, as scarce never  
 more in the worst dayes of our fore-fathers. &  
 that this shall continue, until the remnant that  
 escape shall say, *Blessed be he that cometh in the  
 name of the Lord*; blessed be the face and feet of  
 that Minister, that shall come unto us in  
 Christs name, and tell us, that there is a Savi-  
 our for sinners, and that he calls us for to  
 come.

And thus I have done with this dyine  
 truth, viz. That the Lord Jesus in the day of  
 his power, saves us out of our wretched and  
 sinfull estate, by so much conviction, as begets  
 compunction; so much compunction, as brings  
 he humiliation; so much humiliation, as makes  
 us to come to Christ by Faith.

CHAP.

CHAP. 2.

That every sinner that believeth in Christ, is at  
that instant translated into a most blessed and hap-  
py estate: John 5. 24. Plal. 2. 6.

If the Question be, What is that happy con-  
dition they are made partakers of?

Quest.

Answer, this appears in these six priviledges  
or benefits, principally.

Ans.

1. *Justification*, all their sinnes are pardo-  
ned.
2. *Reconciliation*, peace with God.
3. *Adoption*, they are made the Sons of God.
4. *Sanctification*, they are restored to the  
Image of God.
5. *Audience of all their prayers* to God.
6. *Glorification*, in the Kingdoms of heaven,  
in eternall Communion with God.

SECT. I.

First, *Justification*.

**T**his is the first benefit which immediately  
follows our union unto Christ by  
Faith, that look as we are no stonns children  
of Adam, and branches of that root by natural  
generation,

generation, but we immediately contract the guilt of his sin, and so originall pollution; so we are no sooner made branches of the second *Adam* by vocation, and so united unto *Christ* by Faith, but immediately we have the imputation of his righteousness to our justification, after which we receive in order of nature (not time) our sanctification; There is no truth more necessary to be known then this, it being the principall thing contained in the Gospel, *Rom. 1. 17.* the Law shewing how a man may be just and live, but it hath not the least word how a sinfull man may be just and not dye, this is proper to the revelation of the Gospel: let me therefore give you a tast of the nature of it.

Our justification is wrought by a double act, 1. on God the Fathers part, he by a gracious sentence absolves and acquits a sinner, and accepts of him as righteous; 2. on God the Sons part, procuring the pall of this sentence by his satisfaction imputed and applied: the Father being the person principally wronged hath chief power to forgive, yet in justice he cannot acquit, nor in truth account a man unrighteous or righteous, unlesse the Son step in and satisfie: *for whose sake he forgives:* as the Apostle expressly saith, *Eph. 4. ult.* so that our justification is wholly out of our selves, and we are merely passive in it. Justification is not to make us inwardly just, as the Papists dreame;



deame; but it is a Law-terme, and is oppos-  
ed against *condemnation*, Rom. 8. 33. now look  
at *condemnation* is the sentence of the Judge  
condemning a man to dye for his offence or  
sin; so *Justification* is the sentence of God the  
Father, absolving a man from the guilt and  
punishment of sin for the sake of the righteous-  
ness of Christ; That you may more particu-  
larly understand me, take this description of it.

*Justification is the gracious Sentence of God the  
Father, whereby for the satisfaction of Christ, appre-  
hended by faith, and imputed to the faithfull, he ab-  
solves them from the guilt and condemnation of all  
sin, and accepts them as perfectly righteous to ever-  
nall life.*

Let me open the particulars herein briefly  
in severall Queries.

What it is in generall, *to justify.*

It is to passe sentence of absolution, to pro-  
nounce a sinner righteous; in Gods pardon,  
remission of sinnes; this appears from the  
opposition mentioned it stands in unto con-  
demnation, as a Judge pardons a man when he  
saith he shall live, or as a man manifestly for-  
gives another when he gives him a promise, or  
a bill of discharge; so that (note this by the  
way that) our *Justification* is not Gods eter-  
nall purpose to forgive, but it is Gods sen-  
tence published, a sinner is justified internu-  
ally in election, but not actually till this  
sentence be past and published. The difficulty  
only

Quest. I.  
Answ.

only here is, where this sentence is pronounced; for answer whereof note, that there is but a double Court wherein it is passed. Publickly in the Court of Heaven, or in the Court-rolls of the Word; (for there is no other Court of Heaven where God speaks, but this.) 2. Privately, in the Court of Conscience. By the first we are justified indeed from personall guilt; by the second we feel our selves justified by the removall of conscience guilt. The first is expressly mentioned, *Job. 10. 43.* and *Rom. 1. 17.* the second is expressly set downe also, *Psal. 32. 4.* The first is the cause and foundation of the second; the second ariseth from the first; otherwise peace of conscience is a meer delusion: the first is sometimes long before the second, *Psal. 32. 15.* as the sentence of condemnation in the Word is sometimes long before a man feels that sentence in his own conscience; the second comes in a long time after in some Christians: The first is constant & unchangeable; the second very changeable: he that hath peace in his conscience to day, may lose it by to morrow. So that you are not (in seeking the testimony of your justification) to look for a sentence from Heaven immediately pronounced of God, but look for it in the Court of his word; (the Court of Heaven) which though we heare not, sometime, yet it rings and fills heaven and earth with the sound of it, viz.

There is no condemnation to them that believe; for hereby the Lord mercifully provideth for the peace of his people more abundantly. As when a poore Creditor is acquitted, or a malefactor pardoned, I beseech you (saith he) let me have an acquittance, a discharge, a pardon under your owne hand, and this quiete him against all accusers: so likewise the Lord gives us an Acquittance in his Word under his own hand and seale, and so gives us peace, *Mat. 6. 18.*

Who is it that justifieth?

Tis God the Father, *Rom. 8. 34. Father forgive them*, saith Christ. And hence Christ is an Advocate with the Father, *1 John 2. 1.* All the three Persons were wronged by sin; yet the wrong was chiefly against the Father, because his manner of working appeared chiefly in creation, from the righteousness of which, man fell by sinne. The Father forgives primarily by Sovereign authority; the Sonne of Man Christ Jesus forgives by immediate dispensation and commission from the Father, *John 5. 22. Mat. 9. 6.* the Apostles and their successors forgive ministerially, *John 21. 23.* The Father forgives by granting pardon; the Son by procuring, the Ministers (where the Spirit also is) by publishing or applying pardons so that this is great consolation, that God the Father the party chiefly incensed, tis he that justifieth, tis he that passeth this gracious sentence, and then who can condemn?

2.  
Answ.

Why

3.

Answ.

Esay. 43.

29.

Why doth the Father thus justify?  
 Tis merely his grace, and out of grace. And  
 hence I call it his *gracious sentence*, Rom. 3. 24.  
*justified freely by his grace*. What is his grace?  
 The Prophet Esay expounds it to be not our  
 grace, or works of grace, (although wrought  
 by grace) but *his own name sake*. In some re-  
 spect indeed it is just for God to forgive, viz.  
 in regard of Christs satisfaction, 1 Joh. 1. 7.  
 Rom. 3. 20. The Mercy-seat and the Tables of  
 the Law in the Ark, may well stand together;  
 but that Christ was sent to satisfy justice, and  
 that thy sinnes were satisfied for, and not oth-  
 erwise: thus it's wholly of grace. If therefore  
 you think the Lord pardon your sins because  
 you have been lesse sinners then others; or if  
 you think the Lord will not pardon your sins,  
 because you are greater sinners then any else,  
 you sin exceedingly against the riches of Gods  
 grace in this point.

4.

Answ.

What is the mean by which the Father  
 doth thus justify?  
 Tis for the satisfaction or by the price of  
 the redemption of Christ, Rom. 3. 24. Rom. 5.  
 10. Eph. 1. 7. for Mercy would, but Justice could  
 not forgive, without satisfaction for the wrong  
 done. Hence Christ satisfies, that grace and  
 mercy might have their full scope of forgiv-  
 ing. So that, neither works before conver-  
 sion, which are but glittering sins, Rom. 1. 18. nor  
 works of grace in us after conversion, can be  
 causes

causes of our Justification: for *Abraham* when he was justified and sanctified, yet had no other of us kind, but believed in him that justified us legally, *Rom. 4. 5.* And the Apostle *Paul* saith expressly, *We that believe have believed, and we might be justified, Gal. 3. 16.* 'tis therefore the price of Christs redemption which doth procure our justification. But understand this aright, for this price is not applied to each particular man as the common price, redeeming all, (for then every Believer should be accounted a saviour, and redeemer of all) but as the price of those soules in particular, to whom it is specially intended, and particularly applied. Christs righteousness is sufficient to justify all to whom it is imputed, but it is no further imputed then to the attaining the end of Imputation, viz. to justify and save us in particular, not to make me a head of the Church or a common Saviour: It argues a man weakly principled, that denyes the necessity of Christs satisfaction to our justification, because forsooth every Believer should then be a Redeemer.

By *Satisfaction* I understand, the whole obedience of Christ unto the very death, which is both active and passive, by which we are justified; *Heb. 10. 10. Phil. 2. 8.* that righteousness of Christ (wrought in his satisfaction) is imputed, which satisfies the Law and divine Justice, *Gal. 4. 1, 2, 3, 4.* which is both active and

and not for the very reason why the Law re-  
quires the obedience of us, which we can  
not possibly bring before God: Is, that was  
right, not for it in Christ, that fulfilled all  
righteousness, and therefore he is called the  
end of the Law, for righteousness (see, Rom. 10. 4.) And  
it is strange that any should deny justifica-  
tion by Christs active obedience, upon this  
ground, viz. because that in the works of the Law  
(which strictly the Law) shall no sinner be just-  
ified; and yet will say, that we are justified  
by that which satisfies the Law.

This righteousness of Christ is not that of  
the God-head, (for then what need was there  
for Christ to doe or suffer?) but that which  
was wrought in the Man-hood. And hence  
it is finite in it selfe, though infinite in value  
in that it was the righteousness of such a per-  
son. This righteousness of God-man may be  
considered two wayes, First, absolutely in it  
selfe, Secondly, respectively, as done for us.

1. Christs absolute righteousness is not  
imputed to us, viz. as he is Mediatour, Head  
of the Church, having the spirit without mea-  
sure (which is next to infinite) &c. for though  
these things are applyed for our good, yet they  
are not imputed as our righteousness; and  
therefore the objection vanissheth; which saith  
we cannot be justified by Christs righteous-  
ness, because it is of such infinite perfection.

2. The respectiva or dispensative righteous-  
ness

nesse which some call *justification*, by  
 that whereby Christ is just to us, *imputing*  
 the Law in bearing Gods lawes, *and* *not* *his*  
 and have now lost by *his* *and* *then* *not* *an*  
 ly said to be as righteous as Christ by *impu*  
 tation, because he kept the Law for us; and  
 here observe that the question is not whether  
 all that Christ did and had is imputed to us  
 as our righteousness, but whether all that he  
 did *for* *us*, *for* *us*, *for* *us*, *for* *us*, *for* *us*, *for* *us*,  
 the Law, be *not* *for* *substance*, our righteousness;  
 and therefore to think that we are not justified  
 by Christs righteousness, because that we are  
 justified by his working of miracles, preaching  
 of Sermons, which women are not regularly  
 capable of, is but to cast blocks before the  
 blind; so that though Christ doth not bestow  
 his personall wisdom and justice upon ano-  
 ther; yet what hinders, but that that which  
 Christ doth by his wisdom and righteous-  
 nesse for another; the same should stand good  
 for him for whom it is done? for thus it is in  
 sundry cases among men; Christs essential righ-  
 teousnesse, infinite wisdom, fulnesse of spi-  
 rit without measure, &c. is not imputed to us;  
 yet these have conspired together to doe that  
 for us, & suffer that for us, by which we come  
 to be accounted righteous before God: he shal  
 be called *the Lord our righteousness*, *Jer. 23. 6.*  
 This righteousness therefore imputed to us  
 justifies us, *Rom. 7. 12.* we are said to be made



2 Cor. 5.  
20.

the righteousness of God in him: not the righteousness of God whereby he is just, but whereby we are just; opposed to the righteousness of man which is called *our own righteousness*. Rom. 10. 3. Rom. 1. 17. Not righteousness from him (as the Papists dream) but righteousness in him, nor remission by Christ only, but righteousness in Christ; this imputed justifies, as sin imputed condemnes.

Who are the persons the Lord doth justify?

3.  
Answ.

They are believers, we are justified by faith, Rom. 5. or for Christ's righteousness apprehended by faith, Phil. 3. 9. it is by faith not as a work of grace, but as by an instrument appointed of God for this end. Christ did not dye that our sins should be actually and immediately pardoned, but mediatly by Faith, Iohn 3. 16. Iohn 17. 20. and the Lord in wisdom hath appointed this as the only means of applying righteousness, because this above all other graces casts down al the righteousness of man in point of justification, and so all cause of boasting, and advanceth grace and mercy only, Rom. 3. 27. Rom. 4. 16. Rom. 4. 5. Rom. 9. 30, 31, 32. the faithfull account themselves ungodly in the businesse of justification, and thence it is said that *Abraham* (though a godly man in himselfe, yet) *believed in him that justifies the ungodly*: he only is righteous whom God pronounceth and faith is righteous. Now Faith above all other graces believes the word; and a Believer

Believer saith, I believe I am righteous before God, not because I feel it so in my self, but because God saith I am so in his Son, so that you are not justified before you believe; nor then only, when you have performed many holy duties, but at the first instant of your closing with Christ, you are then to see it, and by Faith to admire Gods rich grace for it;

What is the extent of this sentence?

The description saith, that Christs satisfaction thus applyed, the Father doth two things.

1. He absolves them from all guilt and condemnation of sin, so that in this sense, *he sees no iniquity in Jacob*; chastisements they may now have after justification, but no punishments; crosses, not curses; such as destroy their sins, no punishments to destroy their soules: hence those phrases in Scripture, *scattering sins as a mist*, *blotting them out*, *remembering them no more*, *setting them as farre as East is from the West*: for Christ being made sin for his people, and this being imputed, *he abolishing all sin, by one offering*, Heb. 10. hence all are forgiven; and hence it is that there can be no suit in Law against a sinner, the Law being satisfied, and the sinner absolved; nay hence sin is condemned, and the sinner spared, Rom. 8. 3. as Christ dyed for us, so he was acquitted for us, and we in him, we in him in redemption, we by him in actual faith and application.

8.

Answer.

Whether all sins, past, present, and to come, are actually forgiven at the first instant of believing, I will not, dare not determine, this is safe to say, 1. That the sentence of pardon of all thy sins, is at an instant, *Rom. 8. 1.* but not the sense nor execution of pardon: A small sentence of pardon, not actual application of pardon, till they be actually committed, *Col. 2. 13. Heb. 9. 12. Heb. 10. 1, 2. Rom. 3. 25.* There is a pardon of course (some say) for sins of infirmities, I say there is also a pardon of course for sins of wilfulnesse, all manner of sins; but not sense of pardon alwayes.

2.

He accepts and accounts us perfectly righteous, *Rom. 4. 3.* Faith is accounted for righteousness, not the act of Faith, as the Arminians would, but the object of it apprehended by faith, *Rom. 5. 17.* The Lord accounts us as righteous through Christs righteousness, as if we had kept all the Law, suffered all the punishments for the breach of it; *who can lay anything to the charge of Gods elect, whom God hath justified* saith the Apostle, *Rom. 8.* Satan may answer, Yes, I can, for the Law saith, *The soule that sins must dye*: Christ answers, but I have dyed for him, and satisfied the utmost farthing to justice in that point. True, may Satan say, here is satisfaction for the offence, but the Law must be kept also, the Lord Christ answers, I am the end of the Law for righteousness, I am perfectly holy and righteous, not for my self,

(for

(for I am a common person) but for this poor sinner who in himselfe is exceedingly and wholly polluted, and hence the Lord covers sin, as well as pardons sin, *clothes us with Christ*, as well as remits sin for Christs sake; and some are accounted sinners by imputation of *Adams* legal unrighteousnesse, so are we accounted righteous by the second *Adams* legal righteousness, and that unto eternall life: Rom. 5. 17, 18.

Thus you see *the nature*, now the Lord open your eyes to see *the glory* of this priviledge: you that never felt the heavy load of sin, the terrors of a distressed conscience arising from the sense of an angry God cannot prize this priviledge, but if you have, you cannot but say as he did, *Oh blessed are they whose iniquities are forgiven, and whose sin is covered*; and again, *Blessed is the man to whom the Lord imputes no sin*: Psal. 32. 1. 2. The Lord pitty us, how many be there in these times, that know there is no justification but by Christs righteousness, and yet esteeme it not: let me therefore give you one glimpse of the glory of it in these particulars.

1. This is the righteousness by which a sinner is righteous: the Law shewes you how a man may be righteous, but there is not the least cittle of the Law, which shewes you how a sinner may become righteous, this never could have entered into the thoughts of Angels how this could be, it is crasse to sense and

reason for a man accursed and sinfull in himselfe, to be at that very time blessed and righteous in another; to say, *Lord depart from me, for I am a sinfull man*, Luke 5. 8. is the voice of naturall conscience awakened, not onely concerning God out of Christ, but even when God appears in Christ as he did then to Peter, but that the Lord should become our righteousness, when we think no sinners like our selves; no cases, no afflictions, no desertions like ours, who can beleve this? yet thus it is; the very scope of the fourth Chapter to the *Romans*, is not to shew how a just man may be made righteous, but how a *sinner* may; our own duties, works, and reformation, may make us at the best but lesse sinfull, but this righteousness makes a sinner sinlesse.

Rom. 4. 5.

2. By this a sinner is righteous before the judgement seat of God: what man that hath awakenings of conscience, but trembles exceedingly when he considers of the judgement seat of God, and of his strict account there; but by this we can look upon the face of the Judge himself with boldnesse. *It is God that justifies, who shall condemne?* Rom. 8. 33. Can Christ condemne? he is our Advocate. Can sin condemne? why did Christ dye and was made sin then? can Satan condemne, if God himselfe justifie us? if the Judge acquit us, what can the Jaylor doe? can the Law condemne? no, the Lord Christ hath fulfilled it for us, to the utmost,

most, Oh the things that many have, saying what shall I doe when I dye and go downe to the dust? may not the Lord have something against me at the day of reckoning that I never saw, nor got cancelled? oh poore creatures! Is Christ now before God without spot hath he cleared all reckonings? verily as he is before him, so are you, through that righteousness which is in him for you.

By this you have perfect righteousness, as perfectly righteous, as Christ the righteous, 1 Iohn 3. 2, 3. & 3. 7. All your own righteousness though it be the fruit of the Spirit of grace, is a blotted, stained righteousness, very imperfect and little, but by this, the faith of David, Peter, Paul, was not more precious then thine is, because thou hast the same righteousness as they had: 1 Pet. 1. 2. What sincere soules but esteeme of perfect holiness more then of heaven it selfe: oh consider thou hast it (in this sense I now speak of) in the Lord Jesus.

By this you have continuall righteousness, what dost thou complaine of daily? is it not because thou feelest new sins, or the same sin confessed, and lamented, and in part subdued? nay some to thy feeling wholly subdued; but they return upon thee again, and the springs in the bottome fill thy soule againe, that thou art weary of thy selfe and life: oh but remember, this is not a cistern, but a fountain, Zech. 13. 1. for thee to wash in, as sin aboundeth,

So grace in this gift of righteousness abounds  
such many: the Lord hath changed thy garments  
for these *Zech. 3. 1, 2, 3, 4, 5, 6, 7.* by means of  
which, there shall neuer enter into the Lords  
heart, one bad thought toward thee of casting  
thee off, or of taking vengeance, upon any new  
occasion or fall unto sin.

5.

By this you haue eternall righteousness,  
that neuer can be lost, if the Lord should make  
thee as perfectly righteous as once Adam was,  
or Angels in heauen are, and put on thy roy-  
all apparell againe, thou wast in danger of lo-  
sing this, and of being stripe naked againe; but  
now the Lord hath put your righteousness  
into a safer hand which neuer shall be lost; *Hab.*  
*9. 12. Dan. 9. 24.*

6.

By this you please God, and are more ami-  
able before him, then if you had it in your  
selfe. Do not say this is a poore righteousness,  
which is thus, out of my selfe in another; why  
do you think righteousness in your selfe would  
be best? is it not because hereby you think  
you shall please God? Suppose thou had it,  
yet thy righteousness should be at the best but  
mans righteousness, but this is called *the righte-*  
*ousnesse of God*, which cannot but be more  
pleasing to him, then that in thy selfe, *2 Cor. 3:*  
*20.* what is Angeliell righteousness to the  
righteousness of God? tis but a glow-worm  
before the Sunne; the smell of *Esau's* garments;  
the robes of this righteousness of the Son of  
God.



Gods, are of sweeter odour then thine can be  
 or ever shal be, Eph 5. 1, 2. Th<sup>is</sup> said by faith Abel,  
 Enay, &c. pleased God: their persons were sin-  
 full, their owne duties were weak, yet by faith  
 in this they pleased God: thou thinkest when  
 thou goest to Prayer, if I had no sin, but per-  
 fect holiness in me, surely God would heare  
 me, I tell you when you bring this offering  
 of Christs righteousness, the Lord had rather  
 have that, then all you can doe, you bring that  
 which pleaseth him more, then if you brought  
 your owne. For aske thy owne conscience if  
 it be possible for the righteousness which is  
 done by thy selfe to be more pleasing to God,  
 then the righteousness of the Sonne of God,  
 the Lord of Glory himselfe, done and per-  
 fect for thee.

7. By this you glorifie God exceedingly, as  
 Abraham believed, Rom 4. and gave glory unto  
 God. In the Lord shall all the seed of Israel be justi-  
 fied, and shall glory, Esay 45. 25. For,

1. By this you glorifie him perfectly in an  
 instant, for you continue to doe all that the  
 Law requires: that instant you beleeve. The  
 Apostle propounds the Question, Rom. 3. 21.  
 whether a Christian by faith doth make void the  
 Law? No, saith the Apostle, but we establish the  
 Law. How is that? Paul shewes three wayes.  
 One is this, because that perfect righteousness  
 which the Law requires of us, we performe it  
 in Christ, by faith. So that in one instant thou

conti-

continueth to do all that the Law requires, and hence ariseth the impossibility of a true Believers apostasie, as from one principall cause: They that deny satisfaction by Christs doing of the Law, because by our own works and doings we cannot be justified before God, may as well deny satisfaction by Christs sufferings, because by our own sufferings we cannot be justified; our obedience to the Law in way of suffering, is as truly the works of the Law, as our obedience in way of doing.

2. By this you glorifie Gods justice; what ever Justice requires to be done or suffered, you give it unto God, by faith in Christ.

3. By this you glorifie grace and mercy, *Rom. 5. 1. 7.* for by this means mercy may abound toward you, and you may triumph in it as sure and certaine to you. What a blessed mystery is this! Doth it not grieve you that you cannot glorifie God in your times and places? Behold the way, if thou canst not doe it by obedience, thou maist by faith: and thereby make restitution of all Gods glory lost and stolne from him by thy disobedience to him.

2.

By this you have peace in your consciences: by this, Christs blood is sprinkled upon them, and that cooles the burning torments of them, *Rom. 5. 1.* The commers unto the Leviticall sacrifices and washings, (types of this offering of Christ) could not thereby be perfected and

be

bee without the guilty conscience of sin: none of your duties can pacifie conscience, but as they carry you hither to this righteousness, but the commers to this have no more terrors of conscience for sinne, I mean they have no just causes to have any; this *Reinbow* appearing over your heads, is a certain sign of fair weather, and that there shall be no more *deluge* of wrath to overwhelm thee.

By this all miseries are removed; when thy sinnes are pardoned, there is something like death, and shame, & sicknesse, but they are not: it's said, *Isa. 53. ult. There shall be none sick among them; why so? because they shall be forgiven their iniquities.* 'Tis no sicknesse in a manner, no sorrow, no affliction, if the venome, sting, and curse be taken away by pardon of sinne; thy sicknesse, sorrow, losses, death it selfe is better now then health, joy, abundance, life; you may here see *death, bell, grapes, swallowed up in victory*, & now tread upon the necks of them, *1 Cor. 15.* You may see life in death, heaven in the deepest hell, glory in shame: when thou seest all thy sinnes done away in the blood of Christ Jesus. This is the blessednesse of all you poore beleivers and commers to the Lord Jesus: what should you doe but beleve it, and rejoyce in it? If the wicked that apply this righteousness presumptuously say, Let us sin that grace may abound, and make no other use of forgiveness, but to run in debt, and sin with

a license: Why should not you say, on the other side, Let me believe & own my portion in this righteousness, that as my sins have abounded, so my love may abound; as my sins have been exceeding great, so the Lord may be exceeding sweet; as my sins continue and increase, so my thankfulness, glory in God, triumph over death, grave, sinns, through Christ, may also increase; as you see righteousness in Christ for ever yours, so you may from thence expect from him such a righteousness as may make you righteous also as he is righteous. Tremble thou hard-hearted impenitent wretch, that didst never yet come to Christ, nor feel thy need of him, or prize his blood; this is none of thy portion, all thy sinnes are yet upon thee, and shall one day meet thee in the day of the Lords fierce wrath, when he shall appeare as an everlasting burning before thine eyes, and thou stand guilty before him as chaffe and stubble.

### SECT. 3.

#### Secondly, Reconciliation.

This is the second benefit which in order of nature followes our Justification, although sometime in a large sense it is taken for the whole work of Justification; strictly taken, it followes it, Rom. 5. 1. *Being justified by faith, we have*

have peace with God, i.e. not only peace from God in our consciences, but peace with God in our reconciliation to him, and his favour toward us: Being justified, we shall be saved from wrath, i.e. not only the outward fruits of wrath, but wrath from whence those come; Christ is first King of Righteousness, then King of Peace, Heb. 7.2. for is not sinne the cause of Gods anger? must not sinne therefore be first removed in our justification, before we can have Gods anger allayed in our reconciliation? so that as in our justification the Lord accounts us just, so in our reconciliation (himselfe being at peace with us) he accounts us friends; indeed our meritorious reconciliation is by Christs death, as the Kings son who procures his fathers favour towards a Malefactor, who yet lyes in cold irons and knowes it not; and this is before our justification or being, Rom. 5.9. but actual and efficacious reconciliation, whereby we come to the fruition and possession of it, is after our justification, Rom. 3.24,25. Christ is a propitiation by faith, and here the Malefactor hath tidings of favour, if he will accept of it, Ephes. 2.15.17. and of this I now speake: God and man were once friends, but by sinne a great breach is made, the Lord only bearing the wrong is justly provoked, I/sa. 65.2,3. man that only doth the wrong, is notwithstanding at enmity with him, and will not be intreated to accept of favour, much lesse to repent

pent of this wrong, *Isa.* 8. 4, 5, 6, 7, 8. the Lord Jesus therefore heals this breach by being mediator between both; he takes up the quarrell, and first reconciles God to man, and man to God, *is himselfe* in redemption, and after this reconciles God and man *by himselfe* in (or immediately upon) our justification.

This Reconciliation consists in two things chiefly :

1. In our peace with God, whereby the Lord layes by all acts of hostility against us; *Rom.* 5. 1.

2. In love and favour of God, I doe not mean Gods love of *good will*, for this is in election, but his love of *complacencie and delight*, for till we are justified, the Lord behaves himselfe as an enemy and stranger to us who are polluted before him, but then he begins thus to love us, *1 Job.* 4. 10, 16. *Col.* 1. 13, 21. A Gardiner may intend to turne a Crab-tree stock into an Apple-tree, his intencion doth not alter the nature of it, untill it actually be engrafted upon: so we are *by nature the children of wrath*, *Ephes.* 1. 3. The intention of God the Father, or his love of good will doth not make us children of favour and sons of peace, untill the Lord actually call us to and ingraffe us into Christ, and then as Christ is *the delight of God*, so we in him are loved with the same love of delight. Peace with God and love of God are different degrees of our reconciliation.

*Isa.* 4. 1, 2.

conciliation: A Prince is at peace or craseth warre against a rebell, yet he may not bring the Rebell before him, into his bosome of speciall favour, delight, and love; but the Lord doth both, towards us enemies, strangers, Rebels, devils, in our reconciliation with him.

Oh consider what a blessed estate this is to be at peace with God: It was the title of honour the Lord put upon *Abraham* to be the friend of God, *Isa. 41. 8.* I am not able to expresse what a priviledge this is, tis better felt then spoken of; as *Moses* said, *Psal. 90. Who knowes the greatnesse of his wrath?* So I may say, who knowes the greatnesse of this favour and love?

[5.

1. That God should be pacified with thee after anger, this is exceeding glorious, *Isa. 12. 1, 2.* What is man that the Lord should visit him, or looke upon him, though he never had sinned? but to looke upon thee, may to love thee, after provocation by sinne, after such wrath, which like fire hath consumed thousand thousands, and burnt down to the bottome of hell, and is now and ever shall be burning upon them, oh blessed are they that find this favour!

2. That the Lord should be pacified wholly & thorowly, that there should be no anger left for you to feel. The poor afflicted Church might object against those sweet promises made her, *Isa. 27. 1, 2, 3.* that she felt no love: You are mistaken, saith the Lord, *Fury is not*



in the verſ. 4. Indeed againſt briers and thorns, and obſtinate ſinners that prick and cut me to the very heart by their impenitencie, I have, but none againſt you: Out of Chriſt, God is a *conſuming fire*, but in Chriſt he is nothing elſe but love, 1 Joh. 4. 16. and though there may be fatherly frownes, chaſtiſements, reproofs, and rods, though he may for a ſime hide his face, ſhut out thy prayers, deferre to fulfill promiſes, &c. yet all theſe are out of pure love to thee, and thou ſhalt ſee it, and ſeale it ſo in thy latter end, Heb. 12. 8, 9. Never did David love Jonathan (whoſe love exceeded) as the Lord loves thee from his very heart, now thou art in Chriſt by faith.

3. That the Lord ſhall be patified eternally, never to caſt thee off againe for any ſins or miſeries thou falleſt into; this is wonderfull: Thoſe whom men love they forſake, if their love be abuſed, or if their friends be in affliction, they then bid them good night, but the Lords love and favour is everlaſting, Iſa. 54. 7. *The mountains may depart out of their places, and the hills caſt downe to valleys, but the Lords kindneſſe never ſhall ever can;* He hath bid his face a little moment whiles thou didſt live in thy ſinne and unbeleeſe, but now with everlaſting mercy he will embrace thee; nay which is more, the abound- ing of thy ſinne is now the occaſion of the abound- ing of his grace, Rom. 5. 20. thy very wants and miſeries are the very cauſes of his bowels and ten- der

Iſa. 54. 10.

der mercie. Heb. 4. 15. 16. Oh what a privilege is this? Did the Lord ever show mercy on favour to the Angels that sinned? Did not one sin call them out of favour utterly? Oh infinite grace, that so many thousand thousands every day gushing out of thy heart against kindnesse and love, nay the greatest dearest love of God, should not increase his sorest displeasure against thee! the Lord that poured out all his anger upon his own Son for thee, & for all thy sins cannot now pour out, nay he hath not one drop left (though he would) to pour out upon thee for any one sinne.

4. That the Lord should be thus pacified with enemies: a man may be easily pacified with one that offends him a little, but with an enemy that strikes at his life (as by every sin you do) this is wonderfull yet this is the case here, Rom. 5. 7. 8.

5. That the Lord should be pacified, even with enemies by such a wonderful way as the blood of Jesus Christ, Rom. 5. 7. 8. this is such love, as one would thinke the infinite wisdom of a blessed God could have devised no greater: by this (7. 6.) he commended and set out his love, which though now it grow a stale and common thing in our dayes, yet this is that which is thought to burn the heart with astonishment and amazement, to thinke that the party offended, (who there-

fore had no cause to seek peace with us again) should find out such a way of peace as this is, woe to the world that despise this peace.

4. That being thus pacified, you may come into Gods presence with boldnesse at any time, and aske what you will: I wonder what he can deny you if he loves you, *Rom. 5. 2.* and which is yet more, that now all creatures are at peace with you, *Job 5. 23.* as when the Captain of the Army is pacified, none of his soldiers must hurt or strike that man; nay, that thereby all your enemies should be forced to do good to you; *Ob death where is now thy sting?* I have oft wondered, if Christ hath borne all our miseries and suffered death for us, why then should we feel any miseries or see death any more? and I could never satisfie my owne heart by many answers given, better then by this, *viz.* that if the Lord should abolish the very being of our miseries, they should indeed then doe us no hurt; but neither could they then doe us any good: for if they were not at all, how could they doe us good? now the Lord Jesus hath made such a peace for us, as that our enemies shall not only not hurt us, but they shall be forced (himselfe ordering of them) to do much good unto us; all your wants shall but make you pray the more, all your sorrowes shall but humble you the more, all your temptations shall but

exer-

exercise your graces the more; all your spirituall desertions shall but make you long for heaven, and so be with Christ the more: it is now part of your portion, not only to have *Paul, and Apostles, and world*, but death it self, to doe you good: Oh Lord what a blessed state is this; which, though thousand living under the Gospel of peace heare of, yet they regard not; they can strain their consciences in a restlesse pursuit of the favour of men, and in seeking worldly peace; yet to this day (though born enemies to God) never spent one day, it may be not one houre, in mourning after the Lord for favour from him, nor care not for it, unlesse it be upon their owne terms, viz. that God would be at peace with them; but they may still remain quietly in their sins and war against God; and thence it is, that the Lord will shortly take away peace from the whole earth, and plague the world with war and bloud-shed: and as it is in *Zech. 11. 6.* deliver every man into the hand of his neighbour, and into the hand of his King, and they shall smite the Land; even for this very cause, for despising the peace and reconciliation with God, you might and should have accepted in the Gospel of peace,

1 Cor. 9.  
12.

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SECT.

## SECT. III.

## Thirdly, Adoption.

This is the third benefit, which in order of nature follows our reconciliation; whereby the Lord accounts us Sons, and gives us the Spirit and priviledges of Sons; for in order, we must be first beloved before we can be loved so as to be accounted Sons; 1. *John 3. 1.* 2. for the Lord of unjust to account us just in our justification is much; but for the Lord to account us hereby as friends, this is more; but to account us *Sons* also, this is a higher degree and a farther priviledge; and hence, our Adoption follows our Faith; *John 1. 12.* *Gal. 3. 26.* and if Adoption, then the Spirit of Adoption much lesse doth not precede Faith. By Christs active obedience (our Divines say) we have right unto life; by Adoption we have a farther right; the one destroyes not the other; for a man may have right unto the same thing upon sundry grounds; we know there are 2 sorts of Sons: 1. Some by nature, borne of our owne bodies, and thus we are not Sons of God, but children of Wrath. 2. Some by Adoption which are taken out of another family, and accounted freely of us as our Sons; and thus *Moses* was for a time the sonne of *Pharaohs* daughter. And of this Son-ship by Adoption I now speak.

speake the Lord taking us out of the family of  
hell to be his adopted Sons. Christ is Gods  
Son by eternall generation, *Adam* by creati-  
on; all believers are Sons by Adoption. Now  
Adoption is two-fold.

1. Externall, whereby the Lord takes a peo-  
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to be his Sons, and thus all the Jewes were  
Gods first-borne, *Exod. 4. 22.* and unto them  
did belong the Adoption, *Rom. 9. 4. 5.* And hence  
their children were accounted Sons, as well as  
Saints, and holy: *1 Cor. 7. 14.* *Ezech. 16. 20, 21.*  
but many fall from this Adoption, as the  
Jewes did.

2. Internall, whereby the Lord out of  
verlasting love, to particular persons in spe-  
ciall, he takes them out of the family of Sa-  
tan, and by Internall love & speciaall account  
reckons them in the number of Sons; makes  
them indeed Sons, as well as calls them so:  
That by speciaall promise was accounted for the  
seed, *Rom. 9. 8.* and of this we now speak. Now  
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*Isa. 56. 5.*

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them with many feare: *Gal. 4. 1, 2.* some spirits  
will not be the better for the love of their fa-  
ther, but worse; and therefore the Lord keeps

a hard hand, over them: to others, the Lord behaves himselfe with more speciall respect, in making them cry with more boldnesse, *Abbe Father, Rom. 8. 15, 16.* who will be more easily overcome, and bent to his will by love.

2. Adoption perfected, when we shall receive all the priviledges of sons, not one excepted, *Rom. 8. 23.* where we are said to wait for our Adoption, the Redemption of our bodies: By the first we are sons, but not seen nor known such, *1 John 3. 1, 2.* By the second, we shall be known before all the world to be such: we now speak principally of Adoption begun, whereby we are sons in Gods account, and by real reception of the Spirit of Son: the manner of this Adoption is thus.

1. God loves Jesus Christ with an unspeakable love, as his only Son, and as our elder brother.

2. Hence when we are in Christ his Son, he loves us with the same love, as he doth his own Son.

3. Hence the Lord accounts us sons, *Eph. 1. 5, 6.* Gods love is not now toward us as to *Adam* his Son by creation, viz. immediately diffused upon us, but in loving his own Son immediately, hence he loves us, and hence adopts us, and accounts us children.

Oh that the Lord would open our eyes to see this priviledge: Behold it, saith *John, 1 John.*

3. x. stand amazed at it: that children of  
wretch should become the Sons of the most  
high God: for a begger on the dunghill, a va-  
gabond, runagate from God, a prodigall, a  
stranger to God, whom the Lord had no cause  
to think on, to be made a Son of God Al-  
mighty.

If Sons, then the Lord doth prize and e-  
steeem you as Sons: if a man hath twenty sons,  
he esteems the poorest, least, sick child he hath,  
more then all his goods and servants, unless  
he be an unnaturall father: I tell you, that  
the least of you, the poorest and most feeble  
believer, is accounted of God, and more esteem-  
ed then all his household stuffe: then hea-  
ven, earth, and all the glory in it, and all the  
Kings and great men in the world: *Mat. 13. 44.*  
*56. 6.* not because thou hast done any thing  
worthy of this, but only because he accounts  
thee freely as his Sonne.

If sons, then the Lord surely will take care  
for you as for sons; a godly father hath a  
double care of his children. First, of their  
temporall; Secondly, and chiefly of their e-  
ternall estate; we are ready to question, in  
times of want, what we shall eat, drink, how  
we shall live; oh consider, art thou a Son of  
God, and will not he that feeds the Ravens, and  
clothes the Lillies, provide for thee? yes verily,  
he will take care for thy temporall good.  
It is true, you may be brought into outward

Mat. 6. 31

32.

in their wars, and in their, yet then the Lord is  
 thereby blessing for thy eternal good; for  
 hence come all Gods corrections, Dan. 9. 11.  
 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

If Sons then he loves you as Sons, is a father  
 doth his sons; you think the Lord loves you  
 now, because you doe not alway feel his love,  
 nor know his love: Is thy son not thy childe,  
 because whiles it is young, it knowes not the  
 father that begot it, or because it hath at some  
 time departed from it, and hath it not alway  
 in thine own arms? *Israel said, My God hath for-  
 gotten me and forgotten me.* Isa. 49. 14. and yet no  
 mother renders her childe, as the Lord did  
 them. You thinke because you have so many  
 lias and afflictions one upon another, that the  
 Lord



we cry unto him, we are enabled to pray who could not pray before, because guilt stoppeth our mouths. Secondly, We cry *Alma Father*, and this Spirit witnesseth that we are Sons of this Father: It is not said that it witnesseth *our* spirits, but *with* our spirits: it witnesseth *with* our spirits: our inward confidence, thus, All believers called and justified of God are Sons: but I am such a believer, therefore I am a Son, now the Spirit beareth witness with us in every part, both promises and conclusion, only it being the clearest and strongest witness, is testified the same thing our consciences do but yet more clearly, more certainly, more comfortably and sweetly, ravishing the souls with most unspeakable peace and joy, especially in the conclusion. I know there is a *Alma* testimony, but it is lastly resolved into this: I do not now dispute it, only this is certain, that this testimony all the Sons of God have by means of their Adoption. They may not indeed sometime leave it: if they do, they may object against it through the unbelief in part remaining in them: or if it be sometimes suspended, what you want in the witness and comfort of it you have in the holiness of it: and therefore the Spirit sealing is called the *Alma* Spirit. Eph. 1. 13. 1 Pet. 1. 6, 7, 8, and is not this a great privilege? Thirdly, hereby you are led and guided, and that continually toward your last end. For as if *Adam* had stood,

he should have had the Spirit of God, this very Spirit to have kept him and all his posterity from falling at any time from God, so Christ having stood for us, justified us before God, and the immutable constant assistance of the Spirit in Adoption, which though it doth not alway quicken us, nor comfort us, nor assure us, &c. yet it is every moment guiding and leading of us unto our utmost end. From hence it is, that the same lines which harden others, at last humble us; the same temptations by which others fall and perish, serve at last to purify us; hence our decay in grace leads us to growth at last, hence our fears and doubts serve to stablish us at last, hence our withdrawing from God, for a time, makes us esteem more of his presence and ways of God at last; because this Spirit of Adoption is that by which we are led, and constantly assisted and carried toward our latter end: oh labour thou that art as yet no Son, but a slave to Satan, and unto thy filthy lusts, servant at best, working for wages only, & feare of the whip, who shalt not alway abide in Gods house, as Sons shall do: may it may be hast hured and reviled the Sons of God, time shall come that you shall wonder at their glory, who are now known now.

SECT.



## S E C T. 4.

## Fourthly, Sanctification.

This is the Fourth benefit which follows in order of nature, our justification, reconciliation, and adoption, for upon our being Sons in Adoption, we receive the image of our heavenly Father in Sanctification; because we are under grace. Hence it comes to pass that we are freed from the reigning power of Sin, Rom. 6. 14. so that our Sanctification follows our Justification, and Adoption goes not before it. In justification, we have the love and righteousness of the Son in reconciliation, the love of the Father; in Adoption the love of a Father and presence of the Spirit assisting, witnessing in Sanctification, the image of our Father by the same Spirit; and this I conceive with Submission is the *fruit of the Spirit* mentioned; Eph. 3. 13 the *fruit of the Spirit* is the Spirit it self; the *fruit of the Spirit* consist first in the expression of it in Adoption, Secondly, in the impression of it in Sanctification, and that he only shall passe accurately, that hath both these. I know the most full & cleare expression and testimony of the Spirit is after all Gods work is finished in glorification, but the beginning of it is here in Adoption, a fuller measure of it in Sanctification; Gods Seal is ever set to some promise (as a mans seals to some bond, not to blanks) the

the Lord's promise of actual justification, and reconciliation, pertains only to men sanctified or called in Adoption: therefore we receive the Spirit, which looks both ways, calling either thou sanctified, art justified, or thou called, art justified and reconciled.

I speak now now of external sanctification by outward show and profession, and common illumination and operation of the Spirit upon men, from which many fall away, Heb. 10:29. but of internal & special, the nature of which, you may best conceive in these three degrees.

1. It is the renewing of a man: So that by it a man is morally made a new man, another man; all things are become new: he hath new thoughts, new opinions of things, new desires, new prayers, and praises, new dispositions, regeneration not differing from it.

2. It is a renewing of the whole man. 1. Thes. 5. 23. for as every part and faculty of man is corrupt by the first Adam, so they are renewed by the second Adam; not that we are perfectly renewed in this life by Christ, as we are corrupt by Adam, but in part in every faculty, Rom. 6. 19. and from hence ariseth our spiritual combat & warfare with sin, yea with all sin; it is not because of our sanctification simply (for if it were perfect, we should war and wrastle no more,) but from the imperfection of it. And this renewall in part, is in every part, even in the whole man: and at the first

Adam

Th. 3. 9.  
2 Cor. 5.  
27.

Rom. 2.  
28, 1.

Adam propagates sin chiefly and radically in the soul, specially into the heart of man, and from thence it diffuses it self like leaven into the whole lump of our lives, for the Lord Jesus chiefly communicates this renewall into our hearts, and thence it sweetens our lives: and hence it is called the *inner man*, Rom. 7. 22. Eph. 3. 16. You see a liarl holiness in a Christian: I tell you, if he be of the right make, there is a kinde of infinite endlesse holiness within him from whence it springs, as there is a kinde of infinite endlesse wickednesse in a wicked man, from whence his sins spring: if a man be outwardly holy, but not within, he is not sanctified, no more then the painted Sepulchres of the proud Pharisees; if any man say his heart is good, though he makes no shew in his life, he speaks not the truth, if the Apostle may be beleaved; 1 John. 6. for Sanctification is a renewall of the whole man, within and without: it is not for a man to have his teeth white, and his tongue tipt, and his nayles pared; No, no, the Lord makes all new where he comes.

3. It is a renewall unto the Image of God, or of God in Christ; an unsanctified man may be after a sort renewed in the whole man, his outward conversation may be faire, his mind may be enlightened, his heart may *saie of the heavenly gift*, &c. Heb. 6. 4, 5. he may have a *form of godliness*, 2 Tim. 3. 5. he may have strong re-  
solu-

solutions within him unto godliness, *Mat. 5*  
*19* & hence with the five foolish Virgins may  
 be received into the fellowship of the wife and  
 not discerned of them neither, till the gate is  
 shut; but they are never renewed in their whole  
 men after the *Image of God*: 2. they do not  
 know things, and judge of them as God doth,  
 they do not love and will holiness and the  
 means thereto, as God doth; they hate not sin,  
 as God doth; they do not delight in the whole  
 Law of God, it is not writ in their hearts, and  
 hence they love it not as God doth: and this is  
 the cut of the thread between a sanctified and  
 un sanctified Spirit; by sanctification a man is  
 renewed unto Gods Image, once lost, but here  
 againe restored; *Eph. 4. 24. John 1. 16*. we re-  
 ceive from Christ grace for grace, as the scale  
 on the wax hath title for title, to that in the  
 scale it selfe, we are changed into the same I-  
 mage of Christ by beholding him, in the  
 glasse of the Gospell, by Faith; *2 Cor. 3. 18*, I  
 delight in the Law of God in my inward  
 man; *Rom. 7. 23*. and hence a Christian by the  
 life of sanctification, lives like unto God; at  
 least hath a holy disposition and inclination  
 (the habits of holiness) so to doe; *Gal. 2. 19*.  
 I live unto God, because he hath called us from darkness into  
 his marvellous light, that we might shew forth his  
 works, and that this is true sanctification, may  
 thus appear, because our sanctification is op-  
 posed to our originall corruption, as our  
 justi-

1 Pet. 1  
14 15, 16.

justification, as our originall, and contrarie  
guile of sin; now, as originall corruption is  
the defacing of Gods Image by contrary dis-  
positions in sinfulness, so our sanctification  
can be nothing else but the removal of this  
pollution by the contrary habits and disposi-  
tions to be like unto God againe: our sancti-  
fication is to be holy: *Leuit. 20. 7* our holiness  
hath no other primary pattern but Gods ho-  
linesse, so that our sanctification is not the  
righteousnesse and holiness in as it is inher-  
ent in Christ, for that is the matter of our  
justification, and therefore sanctification must  
be that holiness which is derived unto us from  
Christ, whereby we are made like unto him;  
and thus Christ is made *sanctification unto us*,  
*1 Cor. 1. 30*. There should be no difference be-  
tween Christ our righteousness and sanctifi-  
cation, if that holiness which is in Christ  
should be *best* unto us. Hence also Sanctifica-  
tion is not the immediate operation of the Spi-  
rit upon us, without created habits of grace  
abiding in us; as the spirit that came upon *Da-  
vid* and mightily affected him for a time, but  
left him as destitute of any grace or change  
of his nature as the Ass he rode on. No, no,  
it renews you unto the image of God him-  
self, if you be truly sanctified. And therefore  
let all those dreams of the Familists, (deny-  
ing all inherent graces, but only those which  
are in Christ, to be in the Saints) I eschew  
niss

nish and perish from under the sunne, and the good Lord reduce all such who in simplicity are mis-led from this blessed truth of God. I will not now enter into that depth concerning the means of our sanctification in mortification by Christs death and vivification by the resurrection of Christ: this may suffice for explication of the nature of it.

Onely see and for ever prize this privilege, all you blessed soules, whom the Lord hath justified; thou hast many sad complaints, what is it to me, if I be justified in Christ, and be saved at last by Christ, and my heart remain all this while unholy and unsubdued unto the will of Christ; that he should comfort me, and my holy heart be alway grieving of him; what though the Lord save me from misery, but saves me not from my sinne? oh consider this benefite. It is true, thou findest a wofull, sinfull nature within thee, crosse and contrary unto holinesse, and leading thee daily in captivity; yet remember the Lord hath given thee another nature, a new nature; there is something else within thee, which makes thee wrastle against sin, and shall in time prevaile over all sin, *Mat. 12. 20.* this is the Lords grace sanctifying of thee. Oh be thankfull that the Lord hath not left thee wholly corrupt, but hath begun to glorifie himselfe in thee, and to blesse thee, in turning thee from thine iniquities.

1. By this thou hast a most sweet and comfortable evidence of thy justification and favour with God; he that denies this, must (what ever distinctions he hath) abolish many places of Scripture, especially the epistles of *James* and *John*, who had to doe with some spirits, that pretended faith and union to Christ, and communion with him, and so long as it was thus, this was evidence sufficient to them of their justified estates. What saith *James*? Thou sayst thou hast faith, shew it me then; prove it for my part, saith he: He prove by the blessed fruits & works which flow from it, as *Abraham* manifested his, *Jam.* 2. 18, 22. What saith *John*? You talk (saith he) of fellowship and communion with Christ, and yet what holiness is there in your hearts or lives? If you say you have fellowship with him, and walke in darknesse, we lye and doe not the truth; but if you walk in the light, then although your holiness, and confession, and daily repentance for sin doth not wash away sin, yet the blood of Christ doth wash us, 1 *Iohn* 1. 6, 7. Again, you say you know Christ, and the love and good will of Christ toward you, and that he is the propitiation for your sins: how do you know this? saith he: He that saith, I know him, and keeps not his commandments, is a lyar, 1 *Iohn* 2. 4. True, might some reply, he that keeps not the commands of Christ, hath hereby a sure evidence that he knowes him not, and that he is not united unto him, but is this any evidence



dence that we do know him, and that we are united to him, if we doe keep his commandments? yes verily, saith the Apostle, *herby we doe know that we know him, if we keep his commandments, verse 3. and againe, verse 5. Herby know we that we are in him.* What can be more plain? What a vanity is this to say that this is running upon a covenant of workes? Is not sanctification the writing of the Law in our hearts, a speciall benefit of the covenant of grace as well as justification? *Heb. 8. 10. 12.* and can the evidencing then of one benefit of such a covenant by another, be a running upon the covenant of workes? Is it a truth contained in the covenant of grace, *viz.* that he that is justified is also sanctified, and he that is sanctified is also justified? And is it an error against grace to see this truth, that he that is sanctified is certainly justified, and that therefore he that knowes himselfe sanctified, may also know thereby that he is justified? Tell me how will you know that you are justified? You will say, by the testimony of the Spirit; and cannot the same Spirit shine upon your graces, & witness that you are sanctified as well? *1 Iob. 4. 13. 24. 1 Cor. 2. 12.* Can the Spirit make the one clear to you, and not the other?

Oh beloved it's a sad thing to heare such questions and such cold answers also, that sanctification possibly may be an evidence; may be? is it not certain? Assuredly, to deny it is

as bad as to affirm that Gods owne promises of favour are true evidences thereof, and consequently, that they are lyes and untruths; for search the Scripture, and consider sadly, how many Evangelicall promises are made unto severall graces, i.e. unto such persons as are invested with them; you may only take a taste from *Mat. 5. 3, 4.* &c. where our Saviour (who was no legall preacher) pronounceth, and consequently evidenceth blessednesse by eight or nine promises, expressly made to such persons as had inherent graces of *poverty, mourning, meeknesse, &c.* there mentioned; the Lord Jesus leaving those precious Legacies of his promises unto his children that are called by those names of *Mourners, poore in spirit, pure in heart &c.* that so every one may take, and be assured of his portion manifested particularly therein: That I many times wonder how it comes to passe, that this so plain and ancient principle of Catechisme (for so it was among the *Waldenses* many 100. years since) grounded on so many pregnant Scriptures, should come to be so much as questioned in our daies; sometimes I think it ariseth from some wretched lusts men have a minde to live quietly in; desirous to keep their peace, and yet unwilling to forsake their lusts; and hence they exclude this witnesse of water, the witnesse of sanctification to testifie in the Court of conscience, whether they are beloved of God and sincere hearted

hearted or no, because this is a full witnesse against them, and tells them to their faces, that there is no place to be wicked, Isa. 57. ult. Deut. 32, 19, 20. and that they have nothing to do, to take Gods name into their lips, that secretly hate to be reformed, Psal. 50. 16.

In others I think it doth not arise from want of grace, but because the Spirit of grace and sanctification runs very low in them; tis so little that they can scarce see it by the help of spectacles; or if they doe, they doubt continually of the truth of it; and hence because it can speak little, and that little very darkely and obscurely for them, they have no great mind that it should be brought in as any witnesse for them. Others I think may have much grace and holinesse, yet for a time cast it by as an evidence unto them, because they have experience how difficult and troublesome it is to find this evidence; and when tis found, how troublesome to read it, and keep it fair, and thereby have constant peace and quietnesse; and hence arise those speeches, Why doe you look to your sanctification, a blotted evidence? you may have it to day, and lose it to morrow, and then where is your peace? and I doe beleeve the LORD deprives many of his precious SAINTS from the comfort of this evidence; either because they look only to this, and not unto Christ, and their Justification by faith, Rom. 5. 1. or else because there is some se-

cree lust or guile of spirit, *Psal. 32. 1, 2.* which the Lord by sore and long shakings about their calling and sanctification, would first winnow out, or because there is a perverse frowardness of spirit, whereby because they feel not that measure of sanctification which they would, do therefore villifie, and so come to deny what indeed they have; because they *feel a Law of sin in their members, leading them away captive*; will not, with *Paul*, take notice of the Law of their minds, whereby that *inner man delights in the Law of God*, and mourns bitterly under the *body of death*, by which they might see with *Paul*, that there is *no condemnation to such*, *Rom. 8. 1.* To conclude, what ever is the cause of this crookednesse of judgement, I doe beleeve that the generall cause is, want of attendance and standing unto the judgement of the Scriptures in this controversie: for if this was stood unto, men would not produce their owne experience; *viz.* that they could never find any evidence from sanctification, but they have met with it in another way, by the immediate witnessse of the Spirit only; nor would men cry it down, because grace being mixt with so much corruption, it can hardly be discerned, and so will be alway left in doubts, and that the heart is deceitfull, and many that have evidenced their estates hereby, have been deceived: I confesse thus the Popish Doctors argue against assurance of faith from the Scriptures without spe-

speciall and extraordinary revelation; but what is all this to the purpose if the Scriptures make it an evidence? away then with thy corrupt experience, shall this beudge, or the Scriptures rather? what though some judging of themselves by marks and signes have been deceived; yet if the Scripture make it an evidence, (as we have proved) then, though men through their own weaknesse or wickednesse have been deceived in misapplying promises; yet the Scriptures cannot deceive you: What though it be difficult to discern Christs grace in us? yet if the Scriptures will have us try our estates by that rule, which in it selfe is easie, but to our blindnesse and weaknesse, difficult many times to see, who shall, who dares condemn the holy Scriptures? which as they shall judge us at the last day, should judge us now. Suppose that divers books, & many Ministers sometimes give false signes of grace and Gods favour, yet doth the Scriptures give any? I shall propose one thing to conscience, as the conclusion of this discourse: Suppose thou wert now lying on thy death-bed, comforting thy selfe in thy elected and justified estate, suppose the Spirit of God should now grapple with thy conscience, and tell thee, if thou art justified, then thou art called and sanctified, 2 Thess. 2. 13, 14. Is it thus with thee? what wilt thou answer? If thou sayst thou art not sanctified, the Word and Spirit will bear wit-

nesse then against thee, and say, then thou art  
 not elected nor justified; if thou sayst thou  
 knowest not, thou lookest not to sanctificati-  
 on, or fruits of the spirit, they will then reply,  
 How then canst thou say that thou art elected  
 or justified? for it is a truth as cleare as the  
 Sun, and as immovable as heaven and earth;  
 None are *elected and justified*, but they are also  
*sanctified*, and they that are not *sanctified* are  
 not *justified*, Rom. 8. 1. 13. And now tell me,  
 how can you have peace, unless you make your  
 faces like flint before the face of Gods eternall  
 truth, or heale your consciences by such a plai-  
 ster as will not stick? if therefore the Lord e-  
 ver made sinne bitter to thee, let holinesse be  
 sweet; if continuance in sinne hath been an e-  
 vidence unto thee of thy condemnation, oh  
 let the riches of the grace of Christ in redee-  
 ming thee from the lamentable bondage and  
 power of sin, be an evidence to thee of thy sal-  
 vation; Oh blesse God for any little measure  
 of sanctification; doe not scorn or secretly de-  
 spise this spirit of grace, as many in this dege-  
 nerate age begin to doe, saying, You look to  
 graces and fruits, and marks, and signs, and a  
 holy frame of heart and sanctification; what  
 is your sanctification? Oh let it be the more  
 precious to thee, mourning that thou hast so  
 little, and blessing the God and Father of all  
 grace for what little thou hast, wearing it as a  
 bracelet of gold about thy neck, knowing  
 hereby

hereby that thou art borne of God; and that the whole world lyeth in wickedness, and shall perish without this, 1 Iob. 5. 18, 19.

2. This is your glory and beauty, this is glorification begun; what greater glory then to be like unto God? to be like unto God is to be next to God: and therefore this is called glory, 2 Cor. 3. 18. *we are changed into the same image from glory to glory.* Every degree of grace is glory, and the perfection of glory in heaven consists chiefly in the perfection of grace; what is the work of some men at this day but to cast reproach upon sanctification our glory?

3. This will give you abundance of sweet peace, and therefore, Heb. 12. 11. it is called the *quiet fruit of righteousness*; for from whence comes the sore troubles and continuall doubts of Gods favour in many mens consciences? Is it not some decay or guile here? Psal. 32. 1, 2. Is it not some boldnesse to sin; that they walk not in feare, and therefore not in the consolation of the Holy Ghost? is it not their secret dalliance with some known sin, continued in with secret impenitency? Is it not because they labour with some strong unmortified corruption, pride, or passions, that they are in daily pangs and throwes of conscience for? Psal. 32. 1, 2, 3, 4. what was the rejoycing of Paul? was it not that *in all sincerity and simplicity he had his conversation among men*? 2 Cor. 1. 12. What was *Hezekiahs* peace when dying as he thought?

was

Act. 9. 31.



was it not this, *Lord remember I have walked before thee uprightly*? *Isa.* 38. 2, 3. not that this was the ground of their peace, for that onely is free grace in Christ, but this is the means of your peace, *Iob.* 14. 22, 23. it's a cursed peace which is kept by looking to Christ, yet loving thy lust.

4. This is that which will make you fit for Gods use, *2 Tim.* 2. 20, 21. a filthy unclean vessel is good for nothing till cleansed; God will not delight to glorifie himselfe much by an unsanctified person; what is thy wife, children, friends, family, the better for thee, if thy heart remaine unsanctified?

5. A little holiness is eminently all, (springing up to eternall life; this little spring shal never cease running, but it shall fill Heaven it self, and thy soule in it with abundance of glory, *Iob.* 4. 14. & 7. 38. You despise it because it is but little; I tell you this little is eminently all, and containes as much as shall be powred out by thee so long as God is God: Tis true, thou sayst it's weak, & oft foiled, and giveth thee not compleat power and victory over all sin, yet know that this shall (like the house of David) grow stronger and stronger, and it shall at last prevaile, and the Lord will not break thee though thou art bruised by sin daily, untill judgment come to victory; and the Prince of this world be judged, and thy soule perfected in the day of the Lord Jesus.

S E C T. 5.

*Fiftly, Audience of all prayers.*

This is the fift benefit, which though it be a fruit of other benefits, yet I name it in speciall, because I desire it might be especially observed; and I place it after our sanctification, because of *Dauids* speech, *If I regard iniquity in my heart, the Lord will not heare my prayer*, *Psal.* 66. 18. and that of the Apostle, *1 Joh.* 3. 22. *Wee beleeve what ever we aske we receive, because we keep his Commandments, and doe those things which are pleasing in his sight.* As the Lord hath respect to the prayers of his people; not only in regard of their justification, but in some sense in regard of their sanctification also, a justified person polluted with some personall or common sins of the times, may want that audience & acceptance of his prayers I am now speaking of.

That God will heare all the petitions of his people, can there be a greater priviledge then this? yet this our Saviour affirms twice together, because it is so great a promise, that we can hardly beleeve it, *Iohn* 14. 13, 14. *Whatsoever you aske the Father in my name, that will I doe;* mark the scope of the words, our Saviour had promised, that *he that beleeves in me shall doe greater works then I have done;* now because this might seem strange and impossible, the Lord in those

those verses tells them how, for (saith he) *Whatsoever you ask in my name I will doe for you,* I will do indeed all that is to be done, but yet, it shall be by means of your prayers; Christ did great works when he was upon the earth, but for him to doe what ever a poor sinfull creature shall desire him to doe; what greater work of wonder can there be then this? *This is our confidence* (saith the Apostle) *that what ever we aske according to his will, he heareth us:* 1 John 5.15.

The greatest Question here will be, What are those prayers the Lord Jesus will heare? I confesse many things are excellently spoken this way, yet I conceive the meaning of this great Charter is fully exprest in those words, *In my name.* If they be prayers in Christs name; they shall be heard; and it contains these three things.

1. To pray in Christs name, is to pray with relyance upon the grace, favour, and worthinesse of the merits of Christ; thus this phrase is used, *to walk in the name of their God*; is in confidence of the authority, and excellency, and favour of their Gods, that they will bear them out in it; so to pray in Christs name, is to pray for Christs sake thus, Eph. 2.18. *through him* (i. through his death and sanctification rested upon) *we have accessse with confidence unto the Father,* Eph. 3.12. *In whom we have boldnesse, and accessse with confidence, by the Faith of him.* There are

Mic:4:5:

are three evils that commonly attend our prayers, when we see God indeed. 1. Shame and flight from God, the Apostle saith therefore, that *by Faith in Christ we have access*. 2. If we doe accede and draw near to him, there is a secret feare and straitnesse of spirit to open all our minds; therefore saith he, *we have boldnesse*, the word signifies liberty of speech to open all our minds without fear or discouragement. 3. After we have thus drawn neare, and opened all our desires & moanes before God, we have many doubts, viz. will the Lord hear such a sinner, and such weak, and imperfect, and sinfull prayers? and therefore he also affirms, that we have *confidence* and assurance of being heard; but all this is *by faith in him*; for look as Christ hath purchased all blessing for us by his death, and hence makes his intercession for those things daily according to our need: So we are much more to rest upon, and make that satisfaction, the ground of our intercession; because Christs blood purchased this, therefore oh Lord grant this.

2. To pray in his name, is to pray from his command, and according to his will; as when we send another in our name, we wish him to say thus, Tell him that I desire such a thing of him, and that I sent you; so it is here, and thus the phrase signifies: *John 5. 43. I am come in my Fathers name*, i. By his authority and command. To pray in Christs name therefore,

is

Deut: 18:  
18, 19.

is to pray according to the will of Christ, and from the will of Christ; when we take those words the Lord puts into our mouths, *Hos. 14. 1, 2, 3.* and desire those things only that the Lord commands us to seek, whether absolutely or conditionally; according to his will revealed, and with submission to his will concealed: *1 John 5. 14. what ever we aske according to his will, he heares us; Psal. 37. 8. Rom. 8. 26.* If you aske any thing not according to Gods will, you come in your own name, he sent you not with any such message to the Father.

3. To pray in his name, is to pray for his ends; for the sake and use of Christ, and glory of Christ; thus the phrase is used *Mat. 10. 41, 42. To receive a Prophet in the name of a Prophet, i.* for this end and reason, because he is a Prophet. A servant comes in his Masters name to aske something of another, when he comes, as from his command; so also for his Masters use: So when we pray for Christs sake, i. for his ends, not our owne, these ever prevaile. *James 4. 3. You aske and have not, because you aske amisse, to spend it on your lusts; Job. 12. 27, 28. Ps. 145. 18.* this is to aske *in truth*, to act for a spirituall end; to make it our utmost end, ariseth from a speciall, peculiar, supernaturall presence of the Spirit of life: & consequently a Spirit of prayer which is ever heard. And hence you shall observe, the least groan for Christs ends is ever heard; because it is the groaning of the Spirit,

rit, because it is an act of spirituall life, the formality of which consists in this, that it is for God: *Gal. 2. 19.* the Lord cannot deny what we pray for Christs ends, because then he should crush Christs glory: and therefore let a Christian observe, when he would have any thing of God that concerns himself, not to be solicitous so much for the thing, as to gain favour and nearnesse to God, and a heart subject unto God in a humble contentednesse, to be denied as well as to be heard, and he shall undoubtedly find the thing it selfe; a lust is properly such a desire (though for lawfull things) wherein a man must have the thing because it pleaseth him, as when *Rachell* asked for children, she must have them, else she must needs dye: *Give us water that we may drinke*, was their brutish cry, *Exod. 17. 1, 2.* not that wee may live to him that gives it: holy prayers or desires (opposed unto lusts) are such desires of the soule, left with God, with submission to his will, as may best please him: now the Lord will heare the desires indeed of all that feare him, but not fulfill their lusts.

These three are the essentiall properties of such prayer as is heard, or if you will, of that which is properly or spirituall prayer: fervency, and assurance, &c. are excellent ingredients; but yet the Lord may heare prayer without them: it is true, the Lord may sometimes not heare us presently, for our praying time

is our sowing time, we must not look presently for the harvest. *The Lord heares the prayer of the desittie, Psal. 102. 17.* the originall word is, of the *stern*, or *naked places of the desert*, which the Prophet saith, *Ier. 17. 6. sees no good when good comes*, yet such as feeble themselves such, the Lord doth regard them, and will have a time to answer them: and though the Lord may not give us the thing we pray for, nor as good a thing of the same kind, yet he ever gives us the end of our prayers; he that is at sea and wants stiffe winds to carry him to his port, yet hath no cause to complain, if the Lord secretly carries him in by a strong current of the sea it selfe; and it is certaine at the end of all Gods dealing with you, you shall then see how the Lord hath not failed to answer you in any one particular, *Ios. 23. 14.*

Oh therefore see and be perswaded of this your priviledge, that God will now heare every prayer; many make a question, How may we know when the Lord grants out any blessing as an answer to prayer? many things are said to this purpose; but the simplicity and plainnesse of the answer lyes in this, *viz.* if it be a prayer, God beares it; if it be put up in Christa name, it is then a prayer: and that you may beleeve this, and glory in this, consider these reasons only, to confirme this truth.

I.

From the promise of Christ as in this place, *Iohn 14. 13, 14.* which was a promise in spect-  
all



all to be accomplished when he came to his kingdom; and therefore, though it is true, Gods grace is free, and therefore you think the Lord may as well refuse to heare you, as heare, yet consider that by his promise he hath bound himselfe to heare.

From the Fatherly disposition that is in God, *Iohn 16.26, 27.* and hence *he loves us*, and hence cannot but heare us.

Because all prayers put up in Christs name, Christ *makes intercession* that they may be heard, *Heb. 7.25.* he hath laid down his blood, that all our prayers might be heard, (as wee have proved) and indeed, hence ariseth the infinite efficacie of prayer, because it is built upon that which is infinitely and eternally worthy.

Because all prayers of the faithfull arise from the Spirit of prayer, *Rom. 8.26.* because as that which is for the flesh, is of the flesh, so that which is for the Spirit or for the sake of Christ, for spirituall ends, is ever of the Spirit, *Iohn 7.18.*

Because of the glory of Christ, that the Father may be glorified in the Sonne. Cannot Christ be glorified unlesse he heare all prayers? yes he could, but yet his will is to reveale his glory by this meanes; so that though thou & thy prayers be vile, and therefore deservest no acceptance, nor answer, yet remember that his glory is deare; it is the glory of Kings to hear

Some requests and petitions, but they cannot hear nor answer all, it is the glory of Christ to hear all, because he is able, without the least dishonour to himselfe thus to doe.

Oh be perswaded of this, how should your joy then be full, how should you then delight to be oft with him, how would you then encourage al to come unto him, how would you then be constrained to doe any thing for him, who is ready to doe all for you? but oh, woe unto our unbeliefe, for that which (the Apostle saith, *1 Iohn 5. 14.*) was ground of his confidence, *viz.* that *what ever we aske according to his will, he hears us*, is no ground to us, and we may say, and mourne to think, this is our diffidence, that what ever I aske according to Christs will, he heares me not: but oh recover from such a distrustfull frame, and from all dead-heartednesse in this duty *wishall*, lest the Lord send task-masters and double our bricks, and then we groan, and sigh, and cry, and learne to pray that way, that will not pray nor beleeve now. If the Lord will but give us hearts, assuredly you might not only rule your selves and families, but by the power of prayer pull down, and raise up Kingdomes, dispose of the greatestt affairs of the Church, nay of the world, you might hereby work wonders, by means of him who ruling all things yet is overcome by prayer, *Hos. 12. 4, 5.*

## SECT. VI.

Sixthly, *Glorification.*

This is the sixth and last privilege and benefit, and you all know is the last thing in the execution of Gods eternall purpose toward all his beloved and chosen ones; whom he hath predestinated, called, justified, them he hath also glorified, *Rom. 8. 30.* hereby we are made perfect in holinesse, no more sin shall stirre in us: perfect also in happinesse, no more tears, nor sorrowes, nor temptations, nor fears, shall ever molest us: *Heb. 12. 23. Revel. 14. 13.* and all this shall be in our immediate communion with God in Christ, *Col. 1. 12. Iohn 17. 23, 24.* we shall be then, saith Paul, *for ever with the Lord:* if the Lord would but open our eyes, and give us one glimpse of this, what manner of persons should we be? how would we then live? how willingly then should we embrace faggots and flames, prisons and penury? the light afflictions here, would not they work for us glory? nay the Apostle useth such a phrase which I beleve may pose the most curious oratour in the world to expresse to the life of it, *an exceeding weight of glory. 2 Cor. 4. 17.* What is our life now but a continuall dying, carrying dayly about us that which is more bitter then a thousand deaths; what saith the Apostle to us, *You are dead, yet when Christ shall ap-*

Col. 3. 3.

peare, you shall appeare with him also in glory; the generall security of these times foretold by Christ, (especially when Churches become Virgins, and people are seeking after purity of Ordinances) it shall not be in a want of watchfulness against the present corruptions of the times so much, as in a carelesse want of expectation of the comming of Christ in glory, not having *our loyns girt, and lamps burning*, nor readinesse to meet the Lord in glory, *Mat. 25. 1, 2, 3, 4, 5. &c.* oh that I were able therefore to give you a blush and a dark view of this glory, that might raise up our hearts to this work.

- I. Consider the glory of the place: the Jewes did and doe dreame still of an earthly Kingdome, at the comming of their *Messiah*; the Lord dasheth those dreams, and tells them *His Kingdome is not of this world*, and that he went away to prepare a place for them, *that where he is, they might be*, *John 14. 2, 3.* and he wish him to see his glory, *John 17. 23, 24.* the place shall be the third heaven, called our *Fathers house*; built by his owne hand with most exquisite wisdom, fit for so great a God to appeare in his glory (*John 14. 2, 3.*) to all his deare children, called also a Kingdome, *Mat. 25. 31.* Come ye blessed inherit the Kingdome prepared for you; which is the top of all the worldly excellency, called also an inheritance, *1 Pet. 1. 4.* which the holy Apostle infinitely blesseth God for as being our owne and freely given to us, being our *Fathers inheritance*.

inheritance divided among his sonnes, which is a greater priviledge then to bee borne an heire to all the richest inheritances on this earth, or to be Lord of all this visible world; for this inheritance he tells us is 1. *incorruptible*, whereas *all this world waxeth old as a garment*: 2. *Tis undefiled*, never yet polluted with any sin, no not by the Angels that fell, for they fell in paradise, when Guardians to man, whereas *this whole creation groweth under the burden and bondage of corruption*, Rom. 8.

3. *This never fadeth away*; tis not like flowers, whose glory and beauty soone withers, but this shall be most pleasant, sweet, and ever delightfome; after we have been ten thousand yeers in it, as it was the first day we entred into it, (for this is the meaning of the word, and so it differs from *incorruptible*) whereas in this world (suppose a man should ever enjoy it, yet) there growes a secret satiety and fulnesse upon our hearts, and it growes common, and blessings of greatest price are not so sweet, as the first time we enjoy them; they clog the stomach, and glut the soule: but here our eyes, eares, minds, hearts shall be ever ravished with that admirable glory which shines brighter then ten thousand suns, the very fabrick of it being Gods needle-work, (if I may so say) quilted with variety of all flowers in divers colours, by the exactest art of God himselfe, as the Apostle intimates, *Heb. 1. 1. 10.*

Secondly, consider of the glory of the bodies of the Saints in this place; the Lord shall change our *vile bodies*, which are but as dirt upon our wings, and clogs at our feet, as the Apostle expresseth it, *Phil. 3. ult. Paul was in the third heaven, and saw the glory doubtlesse of some there, see what he saith of them, 1. Cor. 15. 42, 43, 44.*

1. It shall be an *incorruptible body*, it shall never dye, nor rot againe, no not in the least degree tending that way, it shall never grow weary, (as now tis by hard labour, and sometime by holy duties) nor faint, nor grow wrinkled and withered. *Adam's* body in innocency *potuit non mori*, we say truly; but this *non potest mori*, it cannot dye: and hence it is, that there shall be no more sicknesse, pains, griefs, faintings, fits, &c. when it comes there.

2. It shall be a *glorious body*, it shall rise in *honour*, saith *Paul*; and what glory shall it have? verily it shall be like unto *Christ's glorious body*, *Phil. 3. ult.* which when *Paul* saw, *Acts 9.* did shine brighter then the Sun: and therefore here shall be no imperfection of limbs, scars, or maimes, naturall or accidentall deformities, but as the third heaven it selfe is most light-some, *Gen. 1. 1, 2.* so their bodies that inhabit that place shall exceed the light and glory thereof, these being more compacted, & thence shining out in greater lustre, that the eyes of all beholders shall be infinitely ravished to see  
such

such clods of earth as now we are, advanced to such incomparable beauty and amiable-  
ness of heavenly glory.

3. It shall be a *powerfull, strong body*; *It is*  
*now in weaknesse* (saith Paul) *it shall rise in pow-*  
*er*; it shall be able to help forward the divine  
operations of the soule, which are now  
clogg'd by a feeble body; it shall be able to  
beare the weight of glory, the joy unspeak-  
able, and full of glory, which our weak bodies  
cannot long endure here, but we begin to burst  
and break in pieces (like vessels full of strong  
spirits) with the weight & working of them;  
and therefore the Lord in mercy keeps us short  
now of what else we should feel; it shall be a-  
ble to sing *Hallelujahs*, and give honour, glo-  
ry, power, to the Lambe that sits upon the  
Throne for evermore without the least wear-  
nesse.

4. It shall be a *spirituall body*, our bodies  
now are acted by animall spirits, and being  
earthly and naturall, growes, seeds, saw, drinke,  
sleeps, and hath naturall affections and desires  
after these things, and is troubled if it wants  
them; but then these same bodies shall live by  
the indwelling of the Spirit of God poured  
out abundantly in us, and upon us, and so a-  
cting our bodies, and swallowing up all such  
naturall affections and motions as those be  
here; as *Moses* being with God in the Mount  
forty dayes and nights, did not need any meat



or drinke, the Lord and his glory being all unto him; how much more shall it be thus then? I doe not say we shall be spirits like the Angels, but our bodies shall be spirituall, having no naturall desires after any earthly blessing, food, rayment, &c. nor troubled with the want of them: and hence also the body shall be able as well to ascend up, as now it is to descend down; as *Austin* shewes by a similitude of lead, which some artists can beat so small as to make it swim; we are now earthly, and made to live on this earth, and hence fall down to the center; but we are made then to be above for ever with the Lord, the Lord proceeding from imperfection to perfection, as the Apostle here shewes; not first spirituall, and then naturall; but first that which is naturall, (in this life) and then that which is spirituall.

3. Consider the glory of the soule; now we know but in part, and see but in part; now we have joy at some times, and then eclipses befall us on a sudden; but then *the Lord shall be our everlasting light*, *Isa. 60. 19.* then we shall see God face to face, *1 Job. 3. 1, 2.* we shall then know and see those things that have been hid, not onely from the wicked; but from the deepest thoughts of the Saints themselves in this world, *2 Cor. 12. 4.* *Paul saw some things not fit to be uttered, or that he could not utter: we shall be swallowed up in those depths of grace, glory,*

ry, immediate vision, God shall be all in all.

The soules shall now enjoy, 1. the accomplishment of all promises which we see not here made good unto us, 1 Cor. 15. 24. then you shall have restitution of all these at times of refreshing, wherein your sins shall be publicly blotted out from the presence of the Lord, *Act. 3. 19.* If *Josua* said, *Jos. 23. 14.* when the peoples warfare was ended, *See if the Lord hath been wanting in one word to you:* Much more will the Lord Jesus say unto you then.

2. Then you shall receive a full answer to all your prayers, all that grace, holinesse, power over sin, Satan, fellowship with God, life of Christ, blessing of God, which you sought for, and wept for, and suffered for here, you shall then see all answered.

3. Then you shall find the comfort of all that you have done for God, *Revel. 14. 13.* your *works* in this sense shall follow you, you shall then infinitely rejoyce, that ever you did any thing for God, that ever you thought of him, spake to him, and spake for him, that ever you gave any one blow to your pride, passions, lusts, naturall concupiscence, &c. you shall then enjoy the reward of all your sufferings, cares, sorrowes, for Gods Christ, fastings, and dayes of mourning, whiether publikely, or secretly for Gods people, 2 Cor. 4. 17. the same glory God hath given Christ, the Lord shall at that time give unto you, *Joh. 17. 22.* it shall not be  
with

with us there as it was with the wicked Israelites, who when they came into the good land of rest, they then forgot the Lord and all his workes past; no, no, all that which G O D hath done for you in this world, you shall then look back, and see, and wonder, and love, and blesse, and suck the sweet of, for evermore; it's a fond weak question to think whether we shall know one another in heaven; verily you shall remember the good the Lord did you here, by what means the Lord humbled you, by what ministry the Lord called you, by what friends the Lord comforted and refreshed you; and there you shall see them with you; doe you think you shall forget the Lord and his works in heaven, which ( it may be ) you took little notice of, & the Lord had little glory for here?

Fourthly, consider the glory of the company and fellowship you shall have here; 1. Angels, *Heb.* 12. 23, 24. they will love you and comfort you, and rejoyce with you, and speak of the great things the Lord hath done for you, as they did on earth to the Shepheards, *Luk.* 2. 10. Be not afraid, said the Angel, *Mat.* 28. 5. I know ye seek Jesus: So will they say then, be ever comforted you blessed servants of the Lord, for we know you are loved of the Lord Jesus. 2. Saints, you shall sit downe with *Abraham, Isaac, and Jacob* in the Kingdome of God, be taken into the bosome of *Abraham*, into the bosomes of all the children of *Abraham*.

ban, and there we shall speak with them of the Lords wonders, of his Christ and Kingdome, *Psal.* 145. 11. and every sentence and word shall be milke and hony, sweeter then thy life now can be unto thee; we shall know and love, and honour one another exceedingly. 3. The man Christ Jesus: when *Mary* claspt about him, *Joh.* 20. 17. Let me alone, said hee, touch me not, I am not yet ascended to my Father. As if he had said, (saith *Austin*) then shall be the place and time wherein we shall embrace one another for evermore. Never was husband and loving wife so familiar one with another, as the Lord Jesus will bee (not carnally and in an earthly manner) but, in a most heavenly, glorious, yet gracious manner with all his Saints; Come ye blessed, will he then say to them; we shall then ever be, not only in the Lord, but with the Lord, saith *Paul*, *1 Thes.* 4. ult. *1 Thes.* 5. 10. Just as *Moses* and *Elijah* in his transfiguration, that talked with him, (which was a glimpse of our future glory) so shall we then, *Luk.* 12. 37. and you shall then see that love of his, that blessed bosome of love opened fully, which the Apostle saith, *possess knowledge*, *Ephes.* 3. 19. I need not tel you of our fellowship with the Father, also when the Sun shall give up the Kingdome to him that he may be all in all.

Fifthly, consider the glory of your worke there, which is only to glorifie this God.

1. You

Rev. 4:10;  
11.

1. You shall then live like Christ in glory; we shall speak and think all with glory; 1 *John* 3.1,2. our strings shall be then raised up to the highest strain of sweet melody and glory.

2. You shall then blesse him, *Eph.* 1.6. *Eph.* 4.13. and that with ravishment; you shall come then to the full acknowledgement of the Son of God; you shall see and say all this is the work and grace of Christ, and then shall cry out, Oh let all Angels, Saints, ever blesse him for this. What should I speak any more? You will say, Is this certaine? Can this be so? Yes assuredly, for Christ is gone to prepare this place and glory for you, *Iob.* 14.2, 3. We have also the first fruits of this glory which wee seele sometimes, whereby we see, and taste, & drink, and long for more of that joy unspeakable, and peace that passeth understanding, that triumph over the rage and working power of remaining corruption, that dark vision of God, and holy glorying and boasting in him as our everlasting portion, &c. which cannot be delusions and dreams which never feed, but ever leave the deceived soule hungry, but are realties and things indeed, which faciate the weary soule, and fill it up with the very fulnesse of God himselfe, *Eph.* 3.19. and therefore tis certaine that we shall have the harvest that thus taste of the first fruits, and the whole summe paid us faithfully that have already the earnest

nest penny. The Lord also fits us for this, as the Apostle disputes, *2 Cor. 5. 4, 5*. What means the Lord to deny our requests in many things as long as we live? what is his meaning not to let us see the accomplishment of many of his promises? is it because he is unfaithfull? or because he would let us know there is a day of refreshing he hath reserved for us, and would have us look for, wherein we shall see it hath not been a vaine thing for us to pray, or him to promise? why doth he afflict us, and keep us more miserable both by outward sorrowes & inward miseries then any other people in the world? doth he not hereby humble us, empty us, weane us from hence, and make us as it were vessels big enough to hold glory, which we hope for in another world?

But you will say, Can this glory be thus great? We see tis certaine it shall be so, but shall it be so exceeding great and endlesse? Yes verily, because

1. The price is great which is paid for it, *Eph. 1. 14* tis a *purchased possession*, (by the blood of Christ we enter into the holy of holies) a price of infinite value must bring a kind of infinite glory.

2. We are by Christ nearer to God then Angels are, whose glory we see is very great.

3. Shall not our glory be to set out the glory of Christ? *2 Thes. 1. 10*. and if so, then if his glory be exceeding great, ours must beare

a due proportion, and bee very great also.

4. Doth not God pick out the poore and vile things of the world, to be vessels of glory? *1 Cor. 1. 27.* and is not that an argument that he intends exceedingly to glorifie himselfe on such, to raise up a most glorious building, where he layes so low a foundation?

5. Are not we loved with the same love as he hath loved Christ? *John 17. ult.* and shall not our glory abound then exceedingly?

6. Is not the torment and shame of the Reprobates to be exceeding great and grievous? doth not God raise them up to make his power known? *Rom. 9. 23.* What then shall wee think on the contrary of the glory of the Saints, wherein the Lord shall set forth his power in glorifying them as he doth the glory of his power in punishing others? and therefore *2 Thes. 1. 9.* the punishment of the wicked is exprest by separation of them from the glory of the Lords power; because that in the glory of the Saints, the Lord will (as I may so say) make them as glorious as by his power ruled by wisdom he is able to make them.

This is therefore the great glory of all those whom God hath called to the fellowship of his deare Son; and which is yet more, blessed be God the time is not long, but that we shall feel what now we doe but heare of, and see but a little of, as we use to doe of things afar off: We are here but strangers,  
and



& have no abiding city, we look for this that hath foundations; and therefore let sinne presse us downe, and weary us out with wraffling with it; let Satan tempt, and cast his darts at us; let our drink be our tears day and night, and our meat gall and wormwood; let us be shut up in choaking prisons, and cast out for dead in the streets, nay upon dung-hills, and none to bury us; let us live alone as Pelicans in the wilderness, and be driven among wild beasts into deserts; let us be scourged, and disgraced, stoned, sawn asunder, and burned; let us live in sheep-skins, and goat-skins, destitute, afflicted, tormented, (as who looks not for such dayes shortly?) yet oh brethren, the time is not long, but when we are at the worst, and death ready to swallow us up; we shall cry out, Oh glory, glory, oh welcome glory. If our miseries here be long, they shall be light; if very bitter, they shall be short; however, long or short, they cannot be to us long, who looke for an eternall weight of glory. Who would not (that considers of these things) despise this world, and set it at his heels, who hath all these priviledges and benefits with Christ in his eye? who would not abhorre a filthy lust, to enjoy such a Christ? who would ever look back unto his flesh-pots, or fathers house, that hath such welcome made him the first moment he comes to the Lord Jesus, in having present fruition of some of these benefits, but present  
right

right unto all fruition of some by feeling, of all by faith. But oh the wrath of God upon these times, that either see not this glory, or if they doe, despise so great salvation! Christ, and pardon, and peace, adoption, grace, and glory is brought home to our doores, but their price is sold in our market, and we think it better to be without Christ with our lusts, then to be in Christ with his benefits. The reproach of Christ was dearer to Moses (as great a Courtier, and as strong a head-piece as our times can afford) then *all the riches and honours of Egypt*, but the grace, and peace, and life, and glory of Jesus Christ, is viler to us, then the very onyons, and leeks, and flesh-pots of Egypt; if you had but naked Christ (our life) for a prey in these evill times, you had no cause to complaine, but infinitely to rejoyce in your portion; but when with Christ you shall find all these benefits, and priviledges comming in as to your portion, and yet to despise him? Assuredly the Lord will not beare with this contempt alway: Away to the mountaines, and hasten from the towns and cities of your habitation, wherethe grace of Christ is published, but universally despised, you blessed called ones of the Lord Jesus; for the dayes are comming, wherein for this sin, the heavens and earth shall shake, the sunne shall be turned into darknesse, and the moone into blood, and mens hearts failing for feare of the horrible plagues

plagues which are coming upon the face of the earth. Dreame not of faire weather, nor of not better dayes, till you heare men say, *Blessed is he that cometh in the name of the Lord, who thus blesteth his with all spirittuall blessings in Christ.* Eph. 1.3. I now proceed to the last.



## CHAP. III.

*all those that are translated into this blessed estate, are bound to live the life of love in all fruitfull and thankfull obedience unto him that hath called them; according to the rule of the morall Law. Psal. 40. 7, 8.*

**T**He Lord doth no sooner call his people to himself, but as soon as ever he hath thus crowned them with these glorious priviledges, and given them any sense and feeling of them, but they immediately cry out, *Oh Lord, what shall I now doe for thee? how shall I now live to thee?* they know now they are no more their owne, but his, and therefore should now live to him.

If you aske *Moses*, after all the love and kindnesse the Lord had shewne Israel, what Israel should doe for him? you shall find his answer full, *Deut. 10. 12, 13. And now, O Israel: what doth the Lord require of thee, but to feare the*

Bras by God, and to love him with all thy heart, & to keep his Commandments which I command thee this day for thy good?

¶ If you aske Paul (as Evangelicall a Christian as ever lived) what now we are to do when we are in Chri. he answers punctually, 2 Cor. 5. 14, 15. The love of Christ constraineth us, because we thus judge, that Christ dying for those that were dead, they that live should not live unto themselves, but unto him that dyed for them and rose againe.

¶ If we aske Peter the question, to what end the Lord hath called us out of darknesse into his marvellous light & he expressly tells you, it is to shew forth the vertues of him that hath so called us 1 Pet. 2. 9.

¶ If we be doubtfull whether this be the Lords mind, the Lord himselfe resolves it by Zachary, Luke 1. 74. and tells us, that tis his oath, That we being delivered out of the hands of our enemies, wee should serve him without feare in holynesse (in all the rules of the first Table) and righteousnesse (in all duties of the second Table) all the dayes of our life, and that all this should not be out of a spirit of bondage and slavish feare, but without feare; i. e. Feare of our enemies, sin, death, wrath, and so consequently out of love, to him that hath delivered us; that one would wonder it should ever enter into the heart of any Christian man that hath tasted the love of Christ, as to think that there

is no use of the Law to one in Christ; & that because they are to live the life of love to Christ, that therefore they are not to look to the Law as the rule of their love, expressly cross to the letter of the Text, *Iob. 14. 15. If ye love me, keep my Commandments*; which Commandments are not onely faith and love to the Saints, but love to enemies, and spirituall obedience unto the morall Law, in a far different manner and measure then as the Pharisees instructed the people in those dayes, as you may see, *Matth. 5. 17.* Tis true indeed; obedience to the Law is not required of us now as it was of *Adam*; it was required of him as a condition antecedent to life, but of those that be in Christ it is required only as a duty consequent to life, or as a rule of life, that seeing he hath purchased our lives in redemption, and actually given us life in vocation and sanctification, we should now live unto him, in all thankfull and fruitfull obedience according to his will revealed in the morall Law. Tis a vaine thing to imagine that our obedience is to have no other rule but the Spirit, without any attendance to the Law; the Spirit indeed is the efficient cause of our obedience, and hence we are said to be *led by the spirit*; *Rom. 8. 14.* but it is not properly the rule of our obedience, but the will of God revealed in his word, especially in the Law is the rule: the Spirit is the wind that drives us in our obedience.

dience, the Law is our Compasse: according to  
 which it steares our course for us: the Spirit  
 and the Law, the wind and the compasse, can  
 stand well together, *Psal. 143. 10. Teach me to  
 doe thy will O God, (there is Davids rule, viz.  
 Gods will revealed) thy spirit is good (there is  
 Davids wind, that enabled him to steare his  
 course according to it) the Spirit of life doth  
 free us from the Law of sin and of death, but not  
 from the holy, and pure, and good, and right-  
 teous Law of God, Rom. 8. 1, 2, 3. The blood of  
 Christ by the Spirit cleanse us from dead works,  
 to serve the living God, Heb. 9. 14. not to serve  
 our owne selves, or lusts, or wills, to doe what  
 we please: the law indeed is not a rule of that  
 by which we are to obey, viz. of our faith, yet  
 it is the only rule of what we are to obey: we  
 are not to performe acts of obedience now  
 as Adam was to doe, viz. by the sole power  
 of inherent grace, but we are to live by faith,  
 and act by faith (for without me you can doe no-  
 thing, *Job. 15. 5.*) we are not united to Christ  
 our life by obedience as Adam was to God by  
 it, but by faith: and therefore as all action (in  
 living things) comes from union, so all our  
 acts of obedience are to come from faith, from  
 the Spirit on Christs part, and from faith on  
 our part, which make our union: Noah buile  
 by faith, *Noah* walked with God by faith, *Jo-  
 suab* and his Souldiers fought by faith, *Abra-  
 ham* travelled, dwelt in his tents, lived and dy-  
 ed*

ed by faith; they acted according to the rule, but all by the power of faith. It is a weak reasoning to imagine a man is not bound to pay his debts because he is to goe unto another for the money: Obedience is our debt we owe to Christ, *Luk. 17. 10.* though we are to goe to Christ, poore, and weak, and feeble, to enable us to pay: Tis true, Christ hath kept the Law for us, and are we therefore free from it as our rule? No verily, Christ kept the Law for satisfaction to justice, and so we are not bound to keep the Law; he kept the Law also for imitation, to give us a copy and an example of all holinesse and glorifying God in our obedience; and thus Christs obedience is so far from exempting us from the Law, as that it ingageth us the more, having both rule & example before us, *1 Ioh. 2. 6.* *He that saith he abideth in him ought to walke as he walked,* *1 Pet. 1. 14, 15, 16.* Tis true, the Law is writ in a believers heart; and if he hath a Law within, what need he (say some) look to the Law without? when as our Saviour and David argued quite contrary, *Psal. 40. 7, 8.* *I come, I delight to do thy will, it being written of me that I should doe it,* because *thy Law is within my heart;* this arguer, that you are not to attend the Law unwillingly as bond-men and slaves, but willingly and gladly, because the Law, even the Law of love is in your hearts, *1 Ioh. 3. 31.*

The plate alledged by some for this liberty



from the Law, viz. *the Law is not made for a righteous man*, 1 Tim. 1.9. if well considered, fully dasheth this dream in pieces; for there were divers Jewish Preachers of *Moses Law*, and they had a world of scruples and questions about it, verse 4. and *Paul* and others were accounted of, as men little zealous, because they did not found upon that string so much; away (saith *Paul*) with those contentious questions, for the end of the commandment is not scruples & questions, but *charity & love* (i.e. both to God and man) out of a pure heart and faith unfained, vers. 4. and saith he: *The Law is very good*, when used lawfully, that is, for this end, and out of these principles, vers. 8. tis not talking, but doing, & that out of love, which is the end & scope of the Law; so that note by the way, you may as well abolish love as abolish the Law, love being the end & scope of the Law. But to proceed, *The Law is not made* (saith he) *for the righteous*, i.e. for the condemnation of the righteous, i.e. of such as out of a pure heart & faith unfained love God in the 1. Table, love to shew all duties of respect to man in the 2. Table; & therefore they of all other men have no cause to abolish the Law, as if it was a bugbear, or a thing that could hurt them but it's made for the condemnation of the *Lawless Anomians*, (as the originall word is) or if you will, *Aninomians*, (transgressors of the first command) & *subsidites* (transgressors of the second

com-

command.) for *ungodly and sinners* (transgressors of the third command.) for *unbelievers and profane* (transgressors of the fourth command.) for *murderers of fathers and mothers* (of the fifth command.) for *man-slayers* (of the 6.) for *whoremongers and defilers of mankind* (of the 7.) for *man-stealers* (of the 8.) for *Lyars* (of the 9.) and for those that in *any thing* walk contrary to *sound doctrine*, the purity of the Law and will of God (of the 10.) So that this place is far from favouring any of those that run in this channell of abolishing the Law as our rule; No beloved, the love of Christ will constrain you to embrace it as a most precious treasure. It is the observation of some, that in the Preface to the Morall Law, *Exod. 20. 1, 2.* the Lord reveals himselfe to bee the Lord their God that brought them out of the Land of Egypt; the very scope of which words, is to perswade to a reverend receiving and keeping of that good Law: this Law all nations are bound to observe, because he is *Idolous* the Lord; but to be *thy* God in speciall Covenant, and that *redeemed thee from Egypt*, and from that which was typified by it, this belongs to none but unto them especially, that are already the people of God; and therefore of all other people in the world, they are bound to receive it as their rule, for obedience doth not make us Gods people, or God our God: but he is first our God, (which is only by the Covenant of grace) and thence

It is, that being ours, and we his, we of all others are most bound to obey.

To conclude, they that stick in these briers, therefore cry downe the Law as a Christians rule, because by this means a Christian shall find no peace, because he is continually sinning against this Law: the Law therefore say they, will be alway troubling of him.

I answer, first a corrupt heart and putrid conscience, can have no peace by the Law; *Iſa. 57. 21. There is no peace to the wicked, and it is good it should be so.*

2. A watchfull Christian may, *Pſal. 119. 15. Great peace have they that keep thy Law.* Hezekiah had it, when he desired the Lord to remember how he had walked before him with a perfect heart, *Iſa. 38. 1, 2, 3.* Paul found it, the testimony of his conscience bearing him witness, was his rejoycing herein; *2 Cor. 1. 12.*

3. If a Christian ignorant of maintaining his peace with God by faith in his justification, notwithstanding all the errors in his obedience and sanctification; If I say he wants his peace, shall we therefore break the Law in pieces? if a secure Christian that walks loosely want peace, by the accusations of the Law; tis Gods mercy to him to give him no peace in himselfe, while he is at truce with his lust.

4. That peace will end in dismall sorrow which is got by kicking against the Law, it is bewaiving for a man to keep his peace by shut-

shutting his eyes against the way of peace; a  
 servant may have peace in his idleness by  
 thinking that his Master requires no works  
 from him, and by hiding his talent, yet what  
 will his Lord say to him when his day is en-  
 ded, and he comes to reckon with him at sun-  
 set? bring the Law into thy conscience in  
 point of justification, it will trouble consci-  
 ence: for there only Christs righteousness,  
 Gods grace, and the promise are to be looked  
 on, and our own obedience and holiness laid  
 by in the dust; but bring it before thee as a rule  
 of thy sanctification, and as thy copy to write  
 after, and so imitate, and aspire after that per-  
 fection it requires, it will then trouble thee  
 no more, than it doth a child, who having a  
 faire copy set him to write after, and knowing  
 that he is a son, is not therefore troubled, be-  
 cause he cannot write as faire as his copy, he  
 knowes if he imitates it, his scribling shall be  
 accepted: howsoever though his Father may  
 chastise him with rods, if he be carelesse to i-  
 mitate, yet he will never cast him therefore off  
 from being his sonne. The truth is this, it ar-  
 gues a most gracelesse, carnall, wretched heart,  
 for a man to cast by Gods rules, because atten-  
 dance to them is his trouble and torment,  
 which unto a gracious heart are life, & peace,  
 and sweetnesse. *All the wayes of wisdom are him,*  
*are wayes of pleasantnesse, and her paths peace:* And  
 it is Gods common curse upon them that love

Prov. 3.  
 17.

not

not the truth in these dayes, that because sin is not their sorrow, nor breach of rules their trouble; that therefore, the observance of the Law and attendance unto rules shall be their burthen and trouble, they feel not the plague in their owne hearts, and therefore reproofes plague them, and commands are a plague and a torment to them: crooked feet, and crooked wills, make men tread awry in such corrupt opinions.

All the called ones of God are therefore to live this life of obedience, and that out of love, which I call the life of love, Gal. 5. 6. For else circumcision availes nothing, nor uncircumcision, no nor saith it selfe; unlesse it be of this nature, as that it works by love: there is much obedience and externall conformity to the Law in many men, but the principall difference between these formalities, and the obedience of the Saints, is love: the obedience of the one ariseth from selfe-love, because it pleaseth themselves, & suits with their own ends; the other from the love of Christ, because it pleaseth him, and suits with his ends: 1 Cor. 13. 4. etc. 1 John 9. 3.

Quest.

Wherein doth and should this life of love appear?

Ans.

In these five particulars.

1.

In thinking and musing much on Christ and upon his love, and on what you shall doe for him; he that saith he loves another, and yet

yet seldome thinks on him, or will seldome give him a good look when he meets him, certainly deceives himselfe; the least degree of love, appears in thinking in what we love, because the loving kindnesse of God was better then life unto David; hence he did remember him upon his bed, and meditate on him in the very night: Psal. 63. 1. 6. they that feare the Lord, i. with a sonne-like feare, where love is chiefly predominant, are such as *think upon his name*: Mal. 3. 16. *We have thought of thy loving kindnesse O Lord in thy Temple*, Psal. 48. 9. Thou that canst spend dayes, nights, weeks, months, years; and hast thy head all this time swarming with vaine thoughts, and scarce one living thought of Christ, and his love, that didst never beat thy head, nor trouble thy selfe in musing, oh what shall I doe for him, nor in condemning thy selfe because thou doest so little, verily thou hast not the least degree of this life of love.

In speaking and commending of him: is it possible that any man should love another and not commend him, not speak of him? if thou hast but a Hawke or a Hound that thou lovest, thou wilt commend it, and can it stand with love to Christ, yet seldome or never to speake of him nor of his love; never to commend him unto others, that they may fall in love with him also? you shall see the Sponse, Cant. 5. 9. 16. when she was asked *what her beloved was* love others? she sets him out in every part of him,

him, & concludes with this, *he is altogether lovely, because thy loving kindnesse (saith David) is better then life, my lips shall praise thee, and I will blasse thee whiles I live; Psal. 63 3, 4.* can it stand with this life of love, to be alway speaking about worldly affairs, or newes at the best; both week-day and Sabbath day, in bed and at board, in good company and in bad, at home and abroad? I tell you it will be one main reason why you desire to live, that you may make the Lord Jesus known to your children, friends, acquaintance, that so in the ages to come his name might ring, and his memorial might be of sweet odour, from generation to generation; *Psal. 71. 18.* if before thy conversion especially thou hast poysoned others by thy vaine and corrupt speeches; after thy conversion thou wilt seek to season the hearts of others by a gracious, sweet, and wise communication of savory & blessed speeches, what the Lord hath taught thee thou wilt talke of it unto others, for the sake of him whom thou lovest.

3.

In being oft in his company, and growing up thereby into a familiar acquaintance with him: can we be long absent from those we love intirely, if we may come to them? can we love Christ, & yet be seldome with him, in Word, in Prayer, in Sacraments, in Christian Communion, in Meditation and dayly Examination of our owne hearts, in his providences of

Mercies



Mercies, Croſſes, and Tryalls? (for Chriſt is with us here, but thoſe two wayes, in his Ordinances, or providences, by his holy Spirit;) Lord (ſaith David) I have loved the habitation of thy houſe, and the place where thine honour dwelleth, Pſal. 26. 8. The ground of which is ſet downe, verſ. 3. Thy loving kindneſſe is before mine eyes, my ſoule longeth for thee as in a land where no water is, that I might ſee thee, as I have ſeen thee in the Sanctuary; the reaſon of it was, becauſe thy loving kindneſſe is better then liſe: Pſal. 63. 1, 2, 3.

In doing much for him, and that willingly, Did not Jacob love Rachel? how did he expreſſe it? his ſeven years ſervice, in froſt and ſnow, in heat and cold, by day and night were nothing to him, for her ſake whom he loved: Shall I ſerve the Lord (ſaith David) of what coſt me nothing? And when he had prepared many millions for the building of the Temple, yet he accounted it a ſmall thing for his ſake whom hee loved; 1 Chron. 29. 3. he gave it out of his poverty, as he ſpeaks; this is love to keep his Commandments, and thoſe are not grievous: 1 John 5. 3.

In ſuffering and enduring any evill for his ſake. I confeſſe it is not every degree of love that will carry a man hither; yet where there is great and ſingular love, for a good man may be willing to dye; Rom. 8. 7. affuredly if there be any love to Chriſt, it will in time

4.

5.

time increase to this measure; It will think ten thousand lives too little to lay down for Christs sake, that laid down his precious life for him: *What tell you me, saith Paul, of bonds and imprisonments?* I am ready not only to be bound, but to dye for the sake of Christ at Jerusalem; my life is not deare to me, no more then a rush at my foot, that I may finish my course with joy: For thy sake we are killed all the day long. Rom. 8. 36. I tell you the love of Christ will make you fall downe upon your knees, and blesse the Lord, that he will accept of such a poore sacrifice as thy body is, though it be burnt to ashes; and thou wilt blesse him againe and againe; that whereas he might have left thee in thy sinnes to have troden him and his glory and grace under foot, as he hath done thousands in the world; yet that he should call thee to share in this honour not only to doe, but to suffer for his sake.

Now the good Lord perswade all our hearts unto this fruitfull obedience and life of love. Oh you young men, you have a faire time before you to doe much for Christ in; how pleasing will it be to him to see such young trees hang full of fruit! You aged men have now one foot in your grave, and you have forgotten the Lord Jesus most of your time, and your time which now remains is very little, and then your lampe is  
out,

out, your Sun is almost set, and all your work is yet to be done for Christ, oh therefore awaken now at last before you awake when it is too late; You rich men have abilities and wherewithall to set forward Christs Kingdome in the Townes and Villages where you live; you poore men may doe much by ardent and instant prayers day and night, for the advancement of the Lord Jesus. You Husbands, Wives, Masters, Servants, remember if you are not good in your places, you are not good at all, whatever your profession be; a good woman, but a froward wife; a good man, but a hare-brain'd curst husband; a good servant, but a very fore tongue; these cannot well stand together. If you have any love to Christ, the life of love will make you move best in your proper place: oh therefore love much, and so think much and speak much of, and converse much with, and doe much, and suffer much for the Lord Jesus Christ; content not your selves with doing small things for him, that hath done and suffered much for you; If you can doe but little, yet set God on work by being fervent and frequent in prayer, not only that Christ may be honoured in your selves, but also in your families, and in all Churches and Kingdomes of the world. If you cannot doe much, yet maintaine a life's will to doe much, which is  
*accepted*

accepted as if you did, 2 Cor. 8. 12. If thou art a poore man, and hast nothing to give, yet keep a heart as liberall as a Prince; if you can doe but little your selves, yet encourage others that they may, thou art not a Preacher called to convert soules, yet do thou encourage the messengers of Christ in their worke, by thy prayers, counsell, helpe, & at the last day the conversion of soules shall be attributed unto thee, as well as unto them; if thou canst not doe any good, yet prevent what evill thou canst in thy place, to keep off Judgements, at least to delay them; mourne thou for other mens sins, as if they were thine owne, that so the Lord may pity and pardon them, and it may be convert them, who shall doe more good if may be, then ever thou canst doe: let the Lord Jesus be in thy thoughts the first in the morning, and the last at night; doe what thou canst, nay, goe continually to him to enable thee to doe more then thou of thy selfe canst; and mourne bitterly, and lament dayly what thou hast not done, either through want of ability or will: remembering his love to thee, that he came out of his Fathers bosome for thee, wept for thee, bled for thee, powred out his life, nay, his soule to death for thee, is now risen for thee, gone to heaven for thee, sits at Gods right hand, and rules all the world for

for thee, makes intercession continually for thee, and at the end of the world will come againe for thee: who hath loved him selfe that thou mightest live for ever with him then.

But is this *our* life, in these evill and luke-warme times? How many bee there that beleve in Christ, that they may live as they list? If to drink, and whore, and scoffe, and blasphem; if to shake a lock, and follow every fond fashion; if to crosse and cringe before a piece of wood; if to be weary of the Word, and outwardly zealous for long prayers; if to seek for purity of ordinances in Churches, and to maintain impurity in hearts, in shops, in families; if to set out hearts upon Farmes and Merchandizes, and so to be covetous; if to set up our owne selves, and parts, and gifts, with a secret disdain of Gods Ministers; if to cry downe learning, and set up ignorance; if to set up Christ, and destroy sanctification and obedience; if to be a sect-master of some odde opinions; if to cracke the nut of some superlunary and Monkish notions, and high-flown speculations; if to heare much, and doe little; if to have a name to live, and yet dead at the heart; if this be to live the life of love, we have many that live this life; the Lord Jesus wants not love, if this be to love: But oh -woe unto  
 Z you,

you if you thus requite the Lord, foolish people and unwise ! The Lord knowes we may complaine as *Paul* did, *every man minds his own things, and none the things of Jesus Christ*; none in comparilon of that huge number that think thay they are religious enough, if they be baptized, and say that they beleeye in *Jesus Christ*: verily the time drawes neer wherein the Lord will come for fruits from his *Vineyard*; and if he finds it not, assuredly he will not be beholding to us for obedience, he can raise his glory out of other people; and there carry his Gospel to them who shall bring forth the fruits of it; the Lord will shortly lay his axe unto the root of our tree; and if we will not serve the Lord in this good Land in the abundance of peace and mercy, we shall serve our enemies in hunger, cold, and nakednesse; if we will not serve him in love, we must serve our enemies in feare; doe not think that the Lord will be put off with venerable names and titles, shadowes, and pictures; what is most mens profession at this day but a meer paint which may serve to colour them while they live, but will never comfort them (unless conscience bee asleep) when they come to dye. Oh, take heed of such formality; I can never think enough of *Dauids* expression, *Psal. 119. 167. I have kept thy commandements, and I love them exceedingly*; should he not have said first, *I have loved thy commandements*, and so have kept

kept them? Doubtless he did so, but he ran here  
in a holy and most precious blood. He  
kept them, and loved them; and loved them,  
and kept them; if we love Christ we shall  
live such a life of love in our measure; and his  
Commandments will be most dear, when  
himself is most precious.

the principall Contents.

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THE  
Sound Believer.

*Samuel A. May*

TREATISE

*His* OF *Love*

Evangelicall Conversion.

DISCOVERING

The work of Christs Spirit, in  
reconciling of a sinner to God.

By THO: SHEPARD, sometimes  
of Emmanuel Colledge in Cambridge,  
Now Preacher of Gods Word  
in NEW-ENGLAND.

MAT. 18. 11.

*I came to save that which was lost.*

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licke visible Church.*
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New York.

To his dear Friend,  
Mr. W. Greenbill.

**Sir,**

**M**Any strugglings I have had about publishing these Notes. I have looked up to God, and at last been perswaded upon these grounds.

I. The many desires both of friends and strangers, both by Private speeches and Letters, which I thought might be the voice of Christ.

2, Some good (as I hear)  
those which are already out,  
have done, and which the rest  
A 3 might

might doe, which I have looked on as a testimony of the Lords acceptance of them.

3. I knew not what the Lords meaning should bee to bring to light by his providence, without my privitie; knowledge, or will, *the former part*, unlesse it was to awaken and enforce me (being desired) to publish the rest; our works I thought should resemble Gods works, not bee left imperfect.

4. I considered my weake body, and my short time of sojourning here, and that I shall not speak long to *children, friends, or Gods precious people*, I am sure not to many in England, to whom I owe almost my whole selfe,

selfe, whom I shall see in this  
world no more; I have beene  
therefore willing to get the  
wind, and take the season, that  
I might leave some part of  
Gods precious truth on record,  
that it might speak (oh that it  
might be to the heart!) among  
whom I cannot (and when I  
shall not) be. I account it a part  
of Gods infinite grace to make  
me an instrument of the least  
good to any. If the Lord shall  
so farre accept of me in publish-  
ing these things, it is all that I  
would desire; if not, yet I have  
desired forgiveness in the  
blood of his Sonne, for what  
ever errors or weakneses may  
be in it, or are in my self, which  
may hinder successe, and fru-  
strate

R  
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state its end; only what I have  
in much weaknesse beleevd,  
have written, and sent it unto  
you, leaving it wholly with  
your selfe, whom I much love  
and honour, that you would  
adde or decrease any thing you  
see meet, (so as it be not croffe  
to what I have writ) and if you  
then think it meet for publike  
view, you see upon what  
grounde I am content with it;  
but if you shall bury it, and put  
it to perpetuall silence, it shall  
be most pleasing to him who  
thinks more meanelly of it then  
others can.

*The Shepard.*

# THE SOUND BELEEVER

## CHAP. I.

*Of the great power of the almighty and true  
God of Israel, who is the Father of  
the Fatherless, the Lord of the Lords,  
the King of the Kings, the Creator of  
the World, 13.9. On 14th day hath  
destroyed thy idols, but in me is thy hope.*

## SECT. I.



*These words as they are set  
down in the Hebrew and  
(according to the style  
of some Prophecy) very  
short and few characters,  
therefore difficult to trans-*

*late into English without some Periphrasis;  
but the sense is here truly expressed, I send  
thy Idol, which you may be assured from  
1. 14. 1. I have done so before, and 1. 14. 2.  
I will punish them for the power of my  
arm, O Lord, I will do my pleasure, O Lord.*



See the  
Sincere  
convert.

*I will be thy destruction* (suppose the Prophet should speak here of universall salvation, help and ransom, (which he doth not) yet the argument is strong; if there be no Saviour from temporall woe and misery but only the Lord Iesus, how much more is there from woes eternall? only understand me here aright; I am not now speaking of mans deliverance and salvation by price in way of satisfaction to Iustice (that I have already handled) but of his deliverance and salvation, by power, not of mans purchased deliverance, which is by the blood of Christ, but of mans actual deliverance, which is by the efficacy and power of the spirit of Christ. Some Captives among men are redeemed by price only, some by power without price; but such is the lamentable captivity of all men, under the severity of justice and the power of sinne, that without the price of *Christ's blood* Eph. 1. 7. and the power of *Christ's spirit* Ioh. 8. 16, there is no deliverance; the Lord Iesus has paid the price for our deliverance; Yet it is with us as with a company of captives in prison; our sinne like strong chains hold us, Satan our keeper will not let us goe, the prison doors through which we *believe* are shut upon us, Rom. 7. 14. 20. and thereby God and Christ are kept out from us; what power now can release us, that are held fast under such a power, even after

after the price is paid? truly it can be no other but that in my text, *Is not thy help*, when our ransom is paid, the Lord must come himselfe and fetch us out by strong hand. *Isa. 53.1. To whom is the arm of the Lord revealed?* truly to very few, yet to some it is; and certainly look as they make Christ no Saviour indeed who deny his salvation by price and satisfaction; so those also make him an imperfect Saviour who deny salvation and small deliverance of man to be onely the Almighty arm and efficacy of his Spirit and power; excellent therefore is the speech of the Apostle, *Acts 5.30. 31. God hath exalted Iesus to give repentance and remission of sinnes to Israel*; Look as Iesus was abased to purchase repentance and remission, so he is now exalted actually to give and apply repentance and remission of sinnes. Whole glory is it to remit sinnes, but Gods in Christ, and by Christ onely; whose glory it is to give repentance (which in this place comprehends the work of conversion and faith, as *Ben.* observes) whereby we apply remission, but the same God onely? the one is as difficult to be conveyed as the other, and we stand in as much need of Christ to do the one as the other; all the power of Christ exalted, is little enough to give us repentance and remission, the condition of the Covenant respect in repentance, and the

Quest.

blessings in the Covenant, summed up in forgiveness of sins; the *Scripture* deny redemption and salvation by price; the *Scripture* ascribe by Christs power, leaving justification only to him, but power of conversion is the power and liberty of the will of man; O adulterous generation that are thus harkening at and cutting the cords of their owne salvation? I shall here speak onely to one quest on, which is the principall and most profitable, and that is this, How doth Christ redeem and save thus by his power, out of that miserable estate; and consequently what is the way for us to seek and so to find & feel deliverance by the hand of Christs power?

Ans.

As there are foure principall organs and canals, or wayes, whereby man ruins himself, 1. Ignorance of their owne misery; 2. Secrecy and confidentiality of it, 3. Careless confidence in their owne strength, 4. Presumption or resting upon the mercy of God by a Faith of their own forging; so on the contrary, there is a fourefold act of Christs power whereby he rescues and delivers all his out of their miserable estate.

The first act or stroke is *Conviction of sin*.

The second is *Compassion for sin*.

The third is *Humiliation or self abasement*.

The fourth is *Faith*: all which are distinguishedly

kindly put forth (when he sealeth extraordinarily to work) in the day of Christs power; and who ever looke for all salvation and redemption from Christ, let them seek for mercy and deliverance in this way, out of which they shal never find it; let them begin at conviction, and desire the Lord to let them see their sins, that so being affected with them and humbled under them, they may by faith be enabled to receive Iesus Christ, and so be blessed in him.

It is true, Christ is applyed to us next, ly by Faith, but Faith is brought in us in that way of conviction and sorrow for sin; no man can or will come by faith to Christ to take away his sins, unlesse he first see, be convicted of, and laden with them. I confesse the manner of the Spirits work in the conversion of a sinner is secret and exceeding secret, and is many things very various; and therefore it is too great boldnesse to mark out all Gods footstep herein: yet so farre forth as the Lord himself tells us his work and the manner of it in all his, we may safely resolve our selves, and so farre, and no farther shall we proceed in the explication of these things. It is great prophaneesse not to search into the works of common providence, though secret and hidden; *Psal. 28. 5.* and *92. 6.* much greater has not to do thus unto Gods work of speciall

favour and grace upon his chosen, I shall therefore beginne with the first stroke, Christs power which is conviction of sinne.

## SECT. II.

*The first Act of Christs power, which is Conviction of sinne.*

**N**OW for the more distinct explication of this, I shall open to you these 4 things.

1. I shall prove that the Lord Christ by his Spirit begins the actuall deliverance of his elect here.
2. What is that sin the Lord convinceth the soul thus first of.
3. How the Lord doth it.
4. VVhat measure and degree of conviction he works thus in all his.

1. For the first, it is said, *Iohn 16. 8, 9.* that the first thing that the Spirit doth when he comes to make the Apostles Ministry effectnall, is this, it shall *reprove* or *convince* the world of sinne; it doth not first work faith, but convinceth them that they have no faith, as in verse 9. and consequently under the guilt and dominion of their sin; and after this, he *convinceth of righteousness*, which faith apprehends, verl. 10. It is true that the word *conviction* here, is of a large extent, and includes compunction and humiliation for sinne, yet our Saviour wraps them

them up in his word, to some conviction in  
 the first, and therefore the choice in order;  
 here the Lord, not speaking now of ineffe-  
 ctual, but effectual and thorough conviction  
 express in deep sorrow and humiliation.  
 Now the text, saith, the Lord begins thus  
 not with some one or two, but with the  
 world of Gods elect, who are to be called  
 home by the ministry of stewards, which  
 our Saviour speaks (as any may see who con-  
 sider the scope) purposely to comfort the  
 hearts of his Disciples, that their Ministry  
 shall be thus effectual to the world of Jews  
 and Gentiles, and therefore cannot speak of  
 such conviction as serves only for to leave  
 men without excuse for greater condemna-  
 tion, (as some understand the place) for that  
 is a poor ground of consolation to their sad  
 hearts. Secondly, I shall hereafter prove that  
 there can be no faith without sense of sinne  
 and misery; and now there can be no sense  
 of sinne without a precedent sight or convi-  
 ction of sinne; no man can feel sin, unless he  
 doth first see it, what the eye sees not, the heart  
 feels not. Let the greatest evil befall a man,  
 suppose the burning of his house, the death  
 of his children, if he doth not first know, see  
 and hear of it, he will never take it to heart,  
 it will never trouble him, so let a poor sinner  
 lie under the greatest guilt, the secret wrath  
 of God, it will never trouble him until he

for it is not in the law that it is first proved; but first  
they must know their sin before their  
hearts are wounded by it. First, they  
first know their sin before they were  
condemned in it. Thirdly, the same law  
is to drive us to Christ. Rom. 7. 12.  
It shall be the end of the law, that the  
law is also made subservient to the end,  
and then condemneth. But as all that follow,  
now the law though it drive us to Christ by  
condemnation yet in order it begins with ac-  
cusation, I first accuseth, & so convinceth of  
sin. Rom. 7. 12. then condemneth. Its folly  
and injustice thus judge to condemn, & bring  
a sinner out to his execution before accusa-  
tion and conviction; Is it wisdom or justice  
in the Lord or his law to do otherwise? and  
therefore the Spirit is making use of the law  
for this end first convinceth in it first ac-  
cuseth and then condemneth to our charge. Lastly,  
look on James when he hath up a sinner in  
his sin, he first knoweth (if possible) from  
the very sight and knowledge of it; because  
in long as they see it not, this ignorance is  
the cause of all their woe; why they feel it  
not; why they desire not to come out of  
it. And Jesus (who came to save the  
wicked of Sinner, Luke 19.) begins here and  
first convinceth him, and makes them see  
their sin, that so they may feel it, and come





but that which the Spirit principally con-  
 vincth of, is some time or time in particular;  
 the Spirit doth not assault men for offences in  
 generall, but opens the writ, and sheweth the  
 particular cause, the particular sin. *Rom. 9. 31*  
*we been proved.* (with the Apostle, *that Jews*  
*and Gentiles are under sin*; but how doth  
 the Apostle (being now the instrument  
 of the spirit, in this worke of convicti-  
 on) convince them of this? mark his me-  
 thod, *verse 10. 11. 12. 13. 14. 15. 16. 17. 18.*  
 wheresoever you shall see it is done by enumera-  
 tion of particulars; sins of their natures,  
*there is none righteous*; sins of their minds,  
*none understandeth*; sinnes in their wills and  
 affections, *none seek after God*; sins in their  
 lives, *all gone out of the way*; sins of omissi-  
 on of good duties, *there is none that doth*  
*good*; their *thrones, tongues, lips, are Sepul-*  
*chres, deceitfull, payserfull*; their *mouths full*  
*of cursing*, their *feet swift to shed blood*, &c.  
 And this is the state of you Jewes (*verse*  
*19*) as well as of the Gentiles, *that all flesh*  
*may stand convicted awfully before God*. It is  
 he here demanded. What are those that parti-  
 cular sins which the Lord convinceth men of?  
 Answer in variety of men there is much  
 variety of speciall sins as there is of disposi-  
 tions, tempers, and temptations; and there-  
 fore the Lord doth not convince one man  
 at first of the same sin of which he doth a-  
 nother

Rom. 3.

Quest.

Answer.

What those  
 particular  
 sins are,  
 which the  
 Lord con-  
 vincts  
 men of in  
 their con-  
 version.

poor man, yet this we may safely say, usually (though not alway) the Lord begins with the remembrance and consideration of some one great, if not a mans speciall and most beloved sin; and thereby the spirit discovers gradually all the rest: that arrow which woundeth the heart of Christ most, the Lord makes it fall first upon the head of the sinner that did shoot it against heaven, and convinceth, and as it were hits him first with that: How did the Spirit convince those 4000, those pattern of Gods conven- ing grace? *Acts 9:37*. did not the Lord begin with them for one principall sinne, even their murder and contempe of Christ by emburying their hands in his blood? there is no question but now they remembered other sinfull practices, but this was the *Impress* which is ever accompanied with many other *stains* which are then read in Gods bill of reckonings where the first is set downe: *Israel would have a King. 1 Sam. 8. 19.* *Samuel* for a time could not convince them of their sin; hercin what doth the Lord doe? surely he will convince them of sinne before he leaves them, and this he doth by such a terrible thunder as made all their hearts ake; and now is it now? what sinne do they now see? they first see the greatness of that particular sin; but this came not round alone, but they cryed out, *1 Sam. 13. 19.* *How*

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*added any of our words, in saying as we  
 shall & say. Look upon the woman of  
 Samaria, John 4. the Lord Christ, indeed  
 spake first unto her about himselfe the sub-  
 stance of the Gospell, about the worth of  
 this water of life, but what good did she  
 get, until the Lord began to converse with  
 her, and how doeth he that, he reuiveth her  
 senses whereunto she was dead, she was then  
 the more dead, as she had heard & saw, she  
 the discovery of this, she saw many more  
 sins, and hence verse 20 she cryes out, Come  
 for she saw that hath told me all these things  
 that I did in my life. And that the Lord dealeth at  
 this day, the Minister preacheth against one  
 sin, it may be whoredome, ignorance, con-  
 tempt of the Gospel, neglect of secret  
 duties, lying, Sabbath-breaking, &c. This is  
 thy case, saith the Spirit unto the soule, re-  
 member the time, the place, the persons  
 with whom you lived in this sinful condi-  
 tion, and now you begin to grow, and  
 to thinke of what sinners you are how ex-  
 ceedinge wretched you are, it may be the  
 Lord bringeth you to some new affliction, and  
 when he is in chastitying you of this, the  
 Lord saith to him who doth, Ysa. 50:15  
*Why cryest thou for affliction? for the  
 multitude of thine iniquities I have done this;*  
 it may be the Lord for sinners strikers, may  
 compare in sinne dead, by some justall  
 Judge.*

sinners and their particular sinnes  
 comes to mind, and the Lord reveals in  
 them with multitudes of many other sinnes,  
 the causes of it, the fruits and effects of it:  
 as a father whips his child upon occasion of  
 one speciall fault, but he tells him of many  
 more which he wipked at before this, and  
 saith, Now Sirrah remember such a time, such  
 a froward fit, such unchristianlike behaviour, such  
 a scolding word you spoke, such a time I  
 called, and you ran away and would not  
 hear me, and you thought I liked wel-  
 lough of these wayes, but now know that  
 I will not passe them by, &c. Thus the  
 Lord deales with his, and hence it is many  
 times, that the elect of God civilly brought  
 up, do hereupon think well of themselves,  
 and so remain long unconvinced of their  
 wofull estates, the Lord suffers them to fall  
 into some foule, secret, or open sinne, and by  
 this the Lord takes speciall occasion of  
 working conviction and sorrow for sinne;  
 the Lord hereby makes them hang down the  
 head, and cry *unless, unless*: *Paul* was  
 civilly educated, he turned at last a boe per-  
 secutor, oppressor, blasphemous: the Lord  
 first convinced him of his persecution and  
 cryed out from heaven to him, *Paul, Paul,*  
*why persecutest thou me?* this struck him to  
 the heart, and then *surround*, *Rom. 7. 9.*  
 many secret sins of his heart were discove-  
 red,

red, which I take to begin and continue in speciall in those three dayes, *Mat. 9. 9.* wherein he was blind and did (through sight of sin and sorrow of heart) neither eat nor drink, As a man that hath the plague not knowing the disease. he hopes to live; but when he sees the spots and tokens of death upon his wrist, now he cries out, because convinced that the plague of the Lord is upon him; so when men see some one or more speciall sin break out, now they are convinced of their lamentable condition: yet it is not alway, (though usually thus) for sometimes the Lord may first convince of sinne by shewing them the sinfullnesse of their owne hearts and wayes; the Lord may let a man see his blindness, his extrem hardnesse of heart, his weaknesse, his wilfullnesse, his heartlesnesse; he cannot pray, or look up to God, and this may first convince him; or that all that he doth is sinfull, being out of Christ: the Lord may suddenly let him see the deceit of his own heart, and the secret sinfull practises of his life; as if some had told the Minister, or as if he spake to none but him; that he is forced to fall down being thus convinced, and to confesse, *God is in this man: 1 Cor. 14. 35. Nicodemus* may first see and be convinced of the want of regeneration, and thereby feel his need of Christ; the Lord may let a man upon the

confir

consideration of all his life past, how wickedly it hath been spent; and so nor one, but a multitude of iniquities compass him about a man may see the godly examples of his parents or other godly Christians in the family or town where he dwells; and by this be convinced, that if their state and way be good, his own (to far unlike it) must needs be stark naught: the Lord ever convinceth the soul of sins in particular, but he doth not alway convince one man of the same particular sinnes at first as he doth another; whether the Lord convinceth all the elect at first of the sinne of their nature, and shewe them their originall sin in and about this first stroke of conviction, I doubt not of it: *Paul* would have been alive, and a proud Pharisee still, if the Lord had not let him by the law see this sin, *Rom. 7. 9.* and so would all men in the world, if this should not be revealed first or last, in a lesser or greater measure, under a distinct or more indistinct notion: and hence arise those confessions of the Saints, I never thought I had had such a vile heart, if all the world had told me, I could not have beleev'd them, but that the Lord hath made me feel it, & see it at last; was there ever such a sinner (at least in heart, which is continually opposing of him) whom the Lord at any time reserved to mercy, as I am?

The Lord Iesus by his Spirit doth not on-

2. Con.

ly



## The Second Believer.

ly convince the soules of its sinne in particular, but also of the evil, even the exceeding great evil of those particular sins. The Lord Jesus doth not only convince of the evil of *sin*, but of the great evil of *sin*. Our wretched saith the Spirit, (as the Lord to Cain, Gen. 4. 10.) what hast thou done, whole sin cry to heaven, who hast thus long lived without God, and done this infinite wrong to an infinite God, for which thou canst never make him amends! That God who could have long since cut thee off in the midst of thy sinnes and wickednesse, & crushed thee like a smooth, & sent thee down to those eternall flames where thou now seest some better then thy self mourning day and night; but yet hath spared thee out of his meere pity to thee; That God hast thou resisted and forsaken all thy life time; and therefore now see and consider what an evil and bitter thing it is that to live as thou hast done, *Jer. 2. 19.* Look as it is in the wayes of holinesse, many a man void of the Spirit may see and know them in the sinfull expectation of them, but cannot see the glory of them but by the Spirit, and hence it is he doth not esteem and prize them and the knowledge of them above gold; So in the wayes of unholinesse, many a man void of the spirit of conviction of sin, may and may see many particular sins and confesse them

but he doth not, cannot see the exceeding evil of them, and thence it is though he doth see them yet he doth not much dislike them, because he sees no great hurt or evil in them, but makes a light matter of them; and therefore when the Spirit comes, it lets him see and stand convinced of the exceeding greatness of the evil that is in them. *Job. 36. 8. 9.* In the time of affliction (which is usually the time of conviction of a wild unruled sinner) *he shews them their transgressions*, but how? *that they have exceeded*, that they have been exceeding many and exceeding vile. Oh beloved, before the Lord Jesus comes to convince, we have cause to pray for and pity every poore sinner, as the Lord Jesus did, saying, *Lord forgive them, they know not what they do.* You godly parents, Masters, how oft do you instruct your children, servants, and convince them of their sinfullnesse, until they confesse their faults? yet you see no amendment, but they goe on still; what should you now doe? oh cry out for them, and pray for them, and forgive them, for they know not what they do. Their finnes they know, but what the evil of them is, alas! they know not; when the Spirit comes to convince, it makes them see what they doe, and what the exceeding evil of those finnes they made light of before; like mad men that have sworne, and curst, and struck their friends,

friends, when they come to be sober again, and remember their mischievous wayes and words, now they see what they have done, and how abominable their courses then were. Oh you that walk on in the madnesse of your minds now, in all manner of sinne, if ever the Lord do good to you, you shall account your wayes madnesse and folly, and cry out, Oh Lord, what have I done in kicking thus long against the pricks?

Con. 3.

The Lord Iesus by his Spirit doth not onely convince the soul of the evil of *sinne*, but of the evil *after sin*, I mean of the just punishment which doth follow sin, and that is this, *viz.* that it must dye, and that eternally for sin, if it remains in this estate it is now in, *Rom. 4. 15. The Law works wrath*, i. e. sight and sense of wrath, *Rom. 7. 9. When the Law came, sinne revived and I dyed: viz.* I saw my self a dead man by it; so the soule sees cleerly, God hath said, *The soul that sinneth shall dye*: I have sinned, and therefore if the Lord be true, I shall dye; to hell I shall if now the Lord stop my breath, and cut off my life, which he might justly and may easily doe. *Death is the wages of sin*, even of any one sin, though never so little; what then will become of me who stand guilty of so many, exceeding the number of the haire on my head, or the starres in heaven? *Whose mangers and adulterers God will judge*, the Minister hath

hath said so, the Lord himself hath told me so, *Heb. 13.4.* I am the man, my conscience now teares me and tells me so, what will become of me? *The Lord Iesus will come in flaming fire to render vengeance against all that know not God; and that obey not the Gospel.* This I beleieve, for God hath said it, *2 Thes. 1.7, 8, 9.* and now I see I am he that hath lived long in ignorance, and know not God; I have had the Gospel of grace thus long wooing and perswading my heart, and oftentimes it hath affected me, but yet I have resisted God and his Gospel, and have set my filthy lusts, my vain sports, my companions cups and queanes at a higher price then Christ, and have loved them more then him; and therefore though I may be spared for a while, yet there is a time wherein Christ himself will come out against me in flaming fire. To this purpose doth the Spirit work: for beloved, the great meanes whereby Satan overthrew Man at first in his innocency, was this principle, although thou dost eat, and so sin against God, yet thou shalt not die, *Gen. 3.4.* *To shall not surely die;* the Serpent doth not say, *To shall not die,* for that is too grosse an out-facing of the Word, *Gen. 2.17.* but he saith, *To shall not surely die:* that is, there is not such absolute certainty of it; it may be you shall live, God loves you better then so, and is a more mercifull Father

then to be at a word and a blow. Now look as Satan deceived and brought our first parents to ruine by suggesting this principle; so at this day he doth sow this accursed seed, and plant this very principle in the soyl of every mans heart by nature; they do not think they cannot beleve that they are dead men, & condemned to dye, and that they shall die eternally for the least sinne committed by them; Men nor Angels cannot perswade them of it, they cannot see the equity of it; that God so mercifull will be so severe, for so small a matter; nor yet the truth of it, for then they think no flesh should be saved; and thus when the old Serpent hath spit this payson before them, they sup it up, and drink it in, and so thousands, nay millions of man and women are utterly undone. The Lord Christ therefore when he comes to save a poore sinner, and raise him up out of his fall, convinceth the soul by his Spirit, and that with full and mighty evidence, that it shall dye for the least sin, and tells him as the Lord told *Abimelech* in another case, *Gen. 20. 3. Thou art but a dead man for this*; and if the Spirit set on this, let who can claw it off. I tell you beloved, never did poore condemned Malefactor more certainly know and hear the sentence of condemnation pass upon him by a mortal man then the guilty sinner doth this; by

an immortall and displeased God : & therefore those three thousand cry out, *Act. 1. 37.* Men and brethren, what shall we doe to be saved? We are condemned to die, what shall we do now to be saved from death? Now the soul is glad to enquire of the Minister, O tell me, what shall I doe? I once thought my selfe in safe and good condition as any in the Town or Countrey I lived in; but now the Lord hath let me heare of other newes; die I must in this estate, and 'tis a wonder of mercies I am spared alive to this day. There is not only some blind feares and suspicions that it may possibly be so, but full persuasions of heart, die I must, die I shall in this estate; for if the Spirit reveale sin, and convince not of death for sin, the soul under this work of conviction being as yet rather sensuall then spirituall, will make a light matter of it, when it sees no sensible danger in it; but when it sees the bottomlesse pit before it, everlasting fire before it, for the least sin, now it sees the hainous evill of sin; the way of sinne though never so peaceable before, is full of danger now, wherein it sees there are endlesse woes and everlasting deaths that lie in wait for it, *Rom. 6. 21.* And now saith the Spirit, you may goe on in these sinfull courses as others do, if you see meet, but O consider what will be the end of them; what it is to enjoy the pleasures of sinne for a season,

and to be tormented for ever for them in the conclusion, for be assured that will be the end: and hence the soul seeing it self thus set apart for death, looks upon it self in a farre worse estate then the brut beasts, or vilest worm upon the earth; for it thinks when they die there is an end of their misery; but O then is the beginning of mine for ever: hence also arise those fears of death and of being suddenly cut off, that when it lies down, it trembles to think I may never rise again, because it's convinced, not only that it deserves to die, but that it is already sentenced for to die: hence also the soule justifies God, if he had cut him off in his sin; and wonders what kept him from it, there being nothing else due from God unto it; hence lastly, the soul is stoppt and stands still, goes not on in sin as before; or if it doth, the Lord gives it no peace, *Ier. 8. 6.* Why doth the horse goe on in the battell? because it sees not death before it; but now the soul sees death, and therefore stops: O remember this all you that never could believe that you are dead condemned men, and therefore are never troubled with any such thoughts in your minde; I tell you, that you are far from conviction, and therefore far from salvation: if God should send some from the dead to bear witness against this secure world concerning this truth, yet you will not believe



leeve it, for his messengers sent from heaven are not beleaved herein; woe be to you if you remaine unconvinced of this point.

But you will say, how doth the Lord thus convince sin, and wherein is it exprest? which is the third particular.

3

All knowledge of sin is not conviction of sin, all confession of sin is not conviction; there is a conviction meerely rationally, which is not spirituall; there are three things in spirituall conviction.

Answer.

There is a cleare, certaine, and manifest light, so that the soul sees its sin, and death due to it clearly and certainly; for so the word *Iob. 16. 9.* *inly, xxi.* signifies to evidence a thing by way of argumentation, day demonstration; the Spirit so demonstrates these things as that it hath nothing to object, a mans mouth is stopped, he hath nothing to say but this; behold I am vile, I am a dead man: for if a man have many strong arguments given him to confirme a truth, yet if he have but one objection or doubtfull scruple not answered, he is not fully as yet convinced, because full conviction by a cleare sun-light scatters all dark objections, and hence our Saviour *Iude 15.* will one day *convince the wicked of all their hard speeches against him*, which will chiefly be done by manifesting the evill of such wayes, and raking away all those colours and defences

1.

men have made for such language: before the Spirit of Christ comes, man cannot see, will not see his sin nor punishment; nay, he hath many things to say for himself as excuses and extenuations of sin; One saith, I was drawn unto it, (*the woman that thou gavest me*) and so layes the blame on others; Another saith, It is my nature; others say, All are sinners, the godly sin as well as others; and yet are saved at last, and so I hope shall I: Others professe they cannot part with sin, they would be better, but they cannot, and God requires no more then they are able to perform: Another saith, I will continue in sin but a little while, and purpose hereafter to leave it; Others say, We are sinners, but yet God is mercifull and will forgive it; Another saith, Though I have sinned, yet I have some good, and am not so bad as other men; endlesse are these excuses for sin. In one word, I know no man, though never so bad, though his sin be never so grievous, but he hath something to say for himselfe, and something in his minde to lessen and extenuate sin; but beloved, when the Spirit comes to convince, he so convinceth as that he answers all these, pulls down all these fences, seares off all these fig-leaves, scatters all these mists, and puls off all these scales from the eyes, stops a mans mouth, that the soul stand before God, crying, O Lord, guilty, guilty;

guilty; as the Prophet *Jeremy* told them, *Jer.*  
*23. Why dost thou say, I am innocent? look*  
*upon thy way,* &c. for the Spirit saith, why  
dost thou say thy sinne is small? it is *disobe-*  
*dience,* (as *Samuel* said to *Saul*, *1 Sam.* 15.)  
23. which is rebellion, and as the *sin* of *Witch-*  
*crafts,* and is that a small matter? the Spirit  
of conviction by the cleare evidence of the  
truth, binds the understanding that it cannot  
struggle against God any more, & hence let  
all the world plead to the contrary, may let  
the godly come to comfort them in this e-  
state, and think and speak well of them; yet  
they cannot beleeve them because they are  
certain their estates are wofull; hence also  
we shall observe the soule under conviction,  
instead of excusing sin, it aggravates sinne,  
and studies to aggravate sinne, did ever any  
deale thus wickedly, walk thus sinfully, so  
long, against so many checks and chidings,  
light and love, meanes and mercies, as I  
have done? And it is wonderfull to observe  
that those things which made it once ac-  
count sin light, make it therefore to think  
sin great: *ex.gr.* my sinne is little, the more  
unkind thou (saith the Spirit) that wilt not  
doe a small matter for the Lord: my sin is  
common; the more sinful thou that in those  
things wherein all the world rise up in arms  
against God, thou joynest with them: God  
spares me after sin, the greater is thy sinne  
there.

therefore that thou hast continued so long in, against a God so pitifull to thee, the dearest sins are now the vilest sins, because though they were most sweet to him, yet the Spirit convinceth him, they were therefore the more grievous unto the soule of God: you poore creatures may now hide, and colour, and excuse your sins before men, but when the Lord comes to convince, you cannot lye hid: then your consciences (when Iesus Christ the Lord comes to convince) shall not be like the Steward in the Gospell that set down 50 for a 100 l. no, the Lord will force it to bring in a true and cleare account at that day.

2.

There is a reall light in spirituall conviction, ratiounall conviction makes things appear notionally, but spirituall conviction, really: the Spirit indeed useth argumentation in conviction, but it goeth further and causeth the soul not onely to see sin and death discursively, but also intuitively and really: reason can see and discourse about words and Propositions, and behold things by report, and so deduct one thing from another, but the Spirit makes a man see the things themselves, really wrapt up in those words; the Spirit brings spirituall things as well as notions before a mans eye, the light of the Spirit is like the light of the Sun, it makes all things appeare as they are, *Iohn 3.20.21.* It was

*Ierusalem*

*Jerusalem's* misery, she heard the words of Christ, and they were not hid from them, but *the things of her peace* shut up in those words were *hid from her eyes*. Discourse with many a man about his sin and misery, he will grant all that you say, and he is convinced, that his estate is most wretched, and yet still lives in all manner of sin; what is the reason of it? Truly he sees his sin only by discourse, but he doth not, nay cannot see the thing sin, death, wrath of God, untill the Spirit come; which only convinceth or sheweth that really. A man will not be afraid of a Lyon when it is painted only upon the wall, why? because therein he doth not see the living Lyon; when he sees that, he trembles. So men hear of sin, and talk of sin and death, and say they are most miserable in regard of both; yet their hearts tremble not, are not amazed at these evils; because sinne is not seen alive, death is not presented alive before them, which is done by the Spirit of conviction only, revealing these really to the soul: and hence it is that many men *in seeing see not*, How can that be? thus, in seeing things notionally, they see them not really. And hence many that know most of sin, know least of sin, because in seeing it notionally, they see it not really. And therefore happy were it for some men, Schollers and others, that they had no notional

Luk. 19.  
41.

Isay 6.3?

onall knowledge of sin, for this *light* is the *darknesse*, and makes them more incapable of spirituall conviction: the first act of spirituall conviction is to let a man see clearly that he is sinfull and most miserable; the second act is to let the soul see really what this sin and death is. O consider of this; many of you know that you are sinfull, and that you shall die; but dost thou know what sin is, and what it is to die? If thou didst, I dare say thy heart would sinke; if thou dost not, thou art a condemned man, because not yet a convinced man. If you here ask, how the Lord makes sin reall? I answer. By making God reall; the reall greatnesse of sin is seen by beholding really the greatnesse of God who is smitten by sin; sin is not seen because God is not seen, *Iohn 3. ap. v. 11. He that doth evil hath not seen God.* No knowledge of God is the cause *why blood: another blood*: the Spirit casts out all other company of vain and foolish thoughts, and then God comes in and appeares immediately to the soul in his greatnesse and glory, and then the Spirit saith, Lo, this is that God thy sins have provoked. And now sin appeares as it is, and together with this reall sight of sin, the soul doth not see painted fire, but sees the fire of Gods wrath really, whither now it is leading, that never can be quencht but by Christs blood: and when the Spirit hath thus convinced,

How God  
gives a re  
all sight  
of finnes.

Hos. 4. 4.

convinced, now a man begins to see his madnesse and folly in times past, saying, I know not what I did. And hence questions, Can the Lord pardon such a wretch as I, whose finnes are so great? Hence also the heart beginnies to be affected with sinne and death, because it sees them now as they are indeed, and not by report onely. A man accounts it a matter of nothing to tread upon a worme, wherein there is nothing seen worthy either to be loved or feared; and hence a mans heart is not affected with it: before the Spirit of conviction comes, God is more vile in manseye then any worme; as Christ said in another case of himselfe, *Psal. 22. I am a worme and no man*; so may the Lord complain, I am viler in such a ones eyes then any worme, and no God: and hence a man makes it a matter of nothing to tread upon the glorious Majesty of God, and hence is not affected with it; but when God is seen by the Spirit of conviction, in his great glory; then as he is great, sin is seen great; as his glory affects and astonisheth the soule, so sinne affects the heart.

There is a constant light; the soule sees sinne and death continually before it; *Gods arrows stick fast* in the soul, and cannot be pluckt out; *My sinne is ever before me*, said David, (in his renewing of the work of conversion.) For in effectuall conviction, the mind

3.

*Psal. 51. 3.*



minde is not only bound to see the misery  
 lying upon it, but it is held bound; it is such  
 a Sun light as never can be quenched, though  
 it may be clouded. When the Spirit of  
 Christ darts in any light to see sin, the soul  
 would turn away from looking upon it,  
 would not hear on that eare, *Felix-like*.  
 • But the Spirit of Conviction sent to make  
 thorow work on the hearts of all the Elect,  
 • followes them, meets them at every turn,  
 forceth them to see and remember what they  
 have done, the least sinne now is like a moath  
 in the eye, its ever troubling. Those gashly,  
 dreadfull objects of sinne, death, wrath, be-  
 ing presented by the Spirit near unto the  
 soul, fix the eye to fasten here; they that  
 can cast off at their pleasure the remembrance  
 and thoughts of sin and death, never prove  
 sound, untill the Lord doth make them stay  
 their thoughts, and muse deeply on what  
 they have done, and whither they are going.  
 And hence the soul in lying down, rising  
 up, lies down and rises up with perplexed  
 thoughts, What will become of me? The  
 Lord sometimes keeps it waking in the night  
 season, when others are asleep, and then 'tis  
 haunted with those thoughts, it cannot sleep,  
 it looks back upon every day, and week, Sab-  
 both, Sermon, Prayer, speeches, and thinks  
 all this day, this week, &c. the goodnesse of  
 the Lord and his patience to a wretch hath  
 been

been continued, but my sins also are continued; I sin in all I doe, in all my prayers, in all I think, the same heart remains still not humbled, nor yet changed.

And hence you shall observe, that word which discovered sin at first to it, it never goes out of the mind; I think saith the soul I shall never forget such a man, nor such a truth. Hence also if the soul grow light and carelesse at some time, and casts off the thoughts of these things the Spirit returns againe, and falls a reasoning with the soul; Why hast thou done this? what hurt hath the Lord done thee? will there never be an end? hast not thou gone on long enough in thy leud courses against God, but that thou shouldst still adde unto the heap? hast thou not wrath enough upon thee already? how soone may the Lord stop thy breath? and then thou knowest thou hadst better never to have been born; was there ever any that thus resisted grace; that thus adventured upon the sword point? hast thou but one friend, a patient, long-suffering God, that hath left thy conscience without excuse long agoe, and therefore could have cut thee off, and dost thou thus forsake him, thus abuse him? Thus the Spirit follows: and hence the soul comes to some measure of confession of sinne: O Lord, I have done exceeding wickedly, I have been worse then the horse that  
rust eth

rusheth into the battle, because it sees no death before it; but I have seen death before me in these wayes, and yet go on, and still sin, and cannot but sinne: Behold mee, Lord, for I am very vile. When thus the Spirit hath let into the soul a cleare, reall, constant light, to see sinne and death, now there is a thorsow conviction.

But you will say, In what measure doth the Spirit communicate this light?

4

I shall therefore open the fourth particular, *viz.* The measure of spirituall conviction in all the elect, *viz.*

Somuch conviction of sin as may bring in and work compunction for sinne, so much sight of sinne as may bring in sense of sinne, so much is necessary and no more. Every one hath not the same measure of conviction; yet all the elect have and must have somuch: for so much conviction is necessary as may attaine the end of conviction. Now the first *proximus*, or next end of conviction in the elect is compunction or sense of sinne; for what good can it doe unto them to see sinne and not to be affected with it? what greater mercy doth the Lord shew to the elect herein, then unto the Devils and Reprobates who stand convinced, and know they are wicked and condemned, but yet their hearts altogether unaffected with any true remorse for sin? *Adine oja*, saith *Jeremy*, *offe Qab my heart*.



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So much conviction of sin as may bring in and work compunction for sinne, so much sight of sinne as may bring in sense of sinne, so much is necessary and no more. Every one hath not the same measure of conviction, yet all the elect have and must have somewhat for so much conviction is necessary as may attaine the end of conviction. Now the first proximus, or next end of conviction in the elect is compunction or sense of sinne; for what good can it doe unto them to see sinne, and not to be affected with it? what greater mercy doth the Lord shew to the elect herein, then unto the Devils and Reprobates who stand convinced, and know they are wicked and condemned, but yet their hearts altogether unaffected with any true remorse for sin? *As mine eyes, saith Ieremy, observe my heart.*

*Job 33. 16.* The Lord openeth the ears of his servants, that he might be heard. Some think that there is no thorough conviction, without some affection. I dare not say so, nor will I now dispute whether there is not something in the nature and essence of that conviction the Elect have different from that conviction in reprobates and devils; 'tis sufficient now, and that which reacheth the end of this question, to know what measure of conviction is necessary. I conceive the clearest discerning of it is by the immediate and sensible effect of it, viz. so much as affects the heart truly with sin.

But if you ask, What is that sense of sin, and what measure of this is necessary? that I shall answer in the doctrine of compunction.

Let not therefore any soul be discouraged, and say, I was never yet convinced, because I have not felt such a clear, real, constant light to see sin and death as others have done: consider thou, if the end of conviction be attained, which is a true sense and feeling of sin, thou hast then that measure which is most meet for thee; think then which the Lord regards not in any of his; but you that walk up and down with increased confidence, and know your states are miserable and sinfull, and that you perish if you die in that condition; and yet have no sense nor

feeling, no sorrow nor affliction of spirit for those evils. I tell you the very devils are in some respects nearer the Kingdome of God then you be, who see, and feel, and tremble; wo, wo to thousands that live under convicting Ministeries, whom the word often hits, and the Lord by the Spirit often meets, and they hear and know their finnes are many, their estates bad, and that iniquity will be their ruine, if thus they continue; yet all Gods light is without heat, and it is but the shining of it upon rocks, and cold stones; they are frozen in their dregs: be it known to you, you have not one drop of that conviction which begins salvation. Before I passe from this to the second work of compunction, let me make a word of application.

Use 1.

If the Spirit begins thus with conviction of sin, then let all the Ministers of Christ co-work with Christ, and begin with their people here; bee faithfull Witnesses unto Gods truth, and give warning to this secure world, that the sentence of death is past, and the curie of God lies upon every man for the least sin: *Lift up thy voyce like a Trumpet*, was the Lords words to *Isaiah*. *Isa* 58:1. and tell them of their sin; Those Bees wee call drones that have lost their Ring. When the salt of the earth (the Ministers of Christ, *Matth* 5.) have lost their acrimony and sharpnesse.



sharpnesse, or saltnesse, what is it good for  
but to be cast out? your hearers will putrifie  
and corrupt, by hearing such doctrines only,  
as never search. When the Lord inflicted a  
grievous curse upon the people. Ezek. 3.  
26. the Lord made ~~Ezekiel~~ dumb that hee  
should not be a reprover to them. What was  
the lamentation of ~~Isaiah~~? *thy Prophets*  
*have seen vain and foolish things for mee,*  
*and have not discovered them iniquity:* how  
would you have the Lord Iesus by his Spirit  
to convince men? must it not bee by his  
word? verily you keep the Spirit of Christ  
from falling down upon the people, if you re-  
fuse to endeavour to convince the people by  
your words. Other doctrines are sweet and  
necessary; but this is in the first place most  
necessary. Beware of personating, beware of  
bitternesse and passion, but ob convince  
with a spirit of power and compassion;  
and hee that shall bee instrumentall unto  
Christ in this or any other work for Christs  
sake, unto him the Lord will be the princi-  
pall agent, and by him will attain his own  
ends, finish his great work; gather in his  
scattered sheep, who are in great multitudes  
throughout the Kingdome scattered from  
him; if once they be thoroughly convinced,  
that they are utterly lost, and gone out of the  
way.

Cam. 2. 14.

Prov. 1. 23

May not this also be sad reproof: and re-

U<sup>st</sup> 2.

Eph. 3. 6. 2

root to them that stand it out against all  
 means of conviction, and will not see their  
 sin, nor believe the fearfull wrath of God  
 due to them for sin; not a man scarce can be  
 found, that will come to this conclusion;  
 I am a sinfull man, and therefore I am a dead,  
 I am a condemned man: but like wild beaſts  
 ſlie from their purſuers into their holes, and  
 thickets, and dens, their ſinfull extenuations,  
 excuses, and apologies for ſinne, and for  
 themſelves, and if they be hunted thither,  
 and found out there, then they reſiſt, and ar-  
 ticle againſt that truth which troubles them;  
*They flatter themſelves in their own eyes,*  
*untill their iniquities be found moſt hateful.*  
 Many a man diſlikes the text, the uſe, e-  
 ſpecially the long uſe wherein his ſinne is  
 toucht, and his conſcience caſt; eſpecially  
 if it bee his darling ſin, his *Herodias*, his  
*Remmon*; eſpecially, if withall he thinks that  
 the Miniſter meaneſ him, he will not ſee it  
 nor confeſſe it; eſpecially, if he apprehends  
 he ſhall loſe his honour, or his *ſilver ſtriver*  
 and profit by it; he will not ſee his ſin, that  
 he may not be troubled in conſcience for his  
 ſin, that ſo he may not be forced to confeſſe  
 and forſake his ſinne, and condemn him-  
 ſelf for it before God and men. O Lord,  
 I mourn that I can ſcarce meet with a man  
 that either cares to be, or will be convinced;  
 but hath ſomething alway to ſay for him-  
 ſelf,

self, their sins are not so great, they are not so bad, but have some good, and therefore have some hope; and if God be mercifull, it is no great matter though they be exceeding sinfull, or some such thing; their mouths are not stopped to say nothing for themselves, but guilty. There is lesse conviction in the world in this age, then many are aware of. For I believe that all the powers of hell conspire together to blind mens eyes and darken mens mindes in this great work of Christ: *Principis obsta*, it is policy to stop Christ in his entrance, in this first stroak upon the soul; but oh! little do you think what you doe herein, and what woe you work to your selves hereby; dost thou stifle and resist the first breathings of Christs Spirit, when he comes to save thee? what hurt will it be to know the worst of thy condition, now when there is hope hereby of coming out of it; who must else one day see all thy sins *in order before thee* to thy eternall anguish and torment? *Pf. 50. 21.* When the Lord shall say to thee as unto *Dives*, *Remember in thy life time thou hadst thy good things*; remember such a time, such a place, such a sinne; which then you would not see. But now thou shalt see what it is to strike an infinite God. Remember thou wast forwarned of wrath to come, but thou wouldst not beleeve thy self accursed, that

to thou mightest have felt thy need of him that was made a curse to blesse thee ; and therefore feel it now : oh you will wish then that you had known this evil *in that your day*. What dost thou talk of grace? thou thinkest thou hast grace, when as thou hast not the first beginning, nay, not the most remote preparation for it in this work of conviction ; what should wee doe for such as these, but with *jeremy, ler. 13. 17. If you will not hear, my soul shall weep in secret for your pride?*

Use 3.

Oh be perswaded therefore to remember your sins past, and to consider of your wayes now. All the prophaneesse of thy heart, and life, all the vanity of thy youth, *Eccles. 11. 9.* all your secret sins, all your sinnes against light and love, checks, and vows ; all that time wherein thou didst nothing else but live in sin ; thus Gods people have done, *Ezek. 6. 9.* thus all the Elect shall doe ; oh consider the Lord *remembers them all*, and that with grief of heart against thee, because thou *forgettest* them, *Hos. 2. 9.* Hee that numbers thy haire, and tels the sparrows that fall numbers much more thy sins that fall from thee ; they are written down in his black book. They are no trifles, for hee findes not royes ; the books must bee opened : oh reckon now, you have yet time to call them to minde, which it may be shall not continue

continue long ; it is the Lords complaint, *Ier. 8.6.* of a wicked generation, *that hee could heare no man say, What haue I done ? Winnow your selves,* (as the word is, *Zeph. 3.1.*) *o people not worthy to be believed.* I pronounce unto you from the eternall God, that ere long the Lord will search out *Ierusalem* with candles, hee will come with a sword in his hand to search for all secure sinners in city and country, unlesse you awaken; hee will make iniquition for blood, for oathes, for whoredoms which grow common ; for all secret sins we are frozen up in; oh be willing, be but willing that the Lord should search you and convince you, now in this evening time of the day, before the night come, wherein it will be too late to say, I wish I had considered of my wayes in time; of all sins, none can so hardly stand with uprightnesse, as a secret unwillingnesse to see and be convinced of sin, *Iohn 3. 20. 21.* The helps and meanes for attaining hereto are these.

Bring thy soule to the light ; desire the Lord in prayer as *Iob* did, *What I see not, o Lord, shew me, Iob. 34. 32.* Set the glasse of Gods Law before thee, look up in the Ministry of the Word unto the Lord, and say, o Lord search me ; the Sunne of this holy Word discovers mores : on the Sabbath day attend to all that which is spoken, as spoken

I. Help.

unto thee, then examine thy self when thou hast leasure. When *David* saw (*Psal. 19.*) how pure the Law was, he cries out, *Why knowest his errors?*

2. *Help.*

Look upon every conviction of thy conscience for sin, as an arrest and warning given from the Lord himselfe; for sometimes the word hits, and conscience startles, and saith, This is my sinne, my condition; yet how usuall is it then for a man to put a merry face upon a foul conscience? how oft doemen think this is but the word of a man who hath a latitude given him of reprovng sin in the Pulpit, and wee must give way to them therein? or else their hearts rise and swell against the man and word also; and why is it thus? because hee thinks it is man only that speaks; whereas did he see and believe that this was a stroke, a warning, an arrest, a check from the omnipotent God, would he then grapple with you with him? would he passe lightly by him then? When *Eli* heard *Samuel* denounced sad things against his house, *It is the Lord* said *Eli*, 1 *Sam.* 3. 18. when *Paul* saw *Iesus* speaking, *Why persecutest thou me?* *Act.* 9. he falls down astonished, and dares not kick against the prick any longer: An arrest in the Kings name comes with authority, and awes the heart of the man in debt.

3. *Help.*

Do not judge of sins by any other rule,

but as God judgeth of it according to the rule of the word by which all mens wayes shall be judged at the last day. What made *Saul*, 1 *Sam.* 15. extenuate his sin to *Samuel*? hee judged not of it as the Lord in his Word did: For had he done so, he would have been *disobedient* to a command as bad as *witchcraft*, as *Samuel* told him; which also made his proud heart sink, and say, *I have sinned*: remember for this end these Scriptures, *Rom.* 1. 18. *Rom.* 2. 9. *Rom.* 6. 13. *Gal.* 3. 10. by which thou mayst see, either I must die, (in the state I am) or God himself must lie. Remember that an *angry look*, or word is *murder* in Gods account; a *wanton eye*, an *unchaste thought* is *Adultery* before a holy God; before whose Tribunall thou must give an account of every vaine thought and word. And therefore doe not judge of sinne by the present pleasure, gaine, honour, or ease in it; for this is a false rule: *Moses* forsook the pleasures of sin for a season, *Heb.* 11. 25. Nor yet by not feeling any punishment for it, for *God reserves wrath*, *Nabul.* 1. 2. till the day of reckoning: Nor yet by the esteem that others generally have of it, who make so much of wounding the Soules of God by sin, then they doe of crushing vermin under their feet: Nor yet by the practise of others; Every man sins, and therefore I hope I shall doe as well as others.

2 Cor. 5.  
194

Not



Rom. 8. 15.

prond, and stout, & great as they are, yet that they are not above God, and that it is vain to kick against the pricks, and go on as they have done; for if they do, he will not endure it long: *The spirit of Bondage makes men feare*, before *the spirit of Adoption* comes, these feares therefore are such, as the regenerate after they have received the spirit of Adoption never have; and therefore they are such as pursue the soul with some threatning of the word, pronouncing death and perdition to him in that estate: *Ex. gr. He that believes not is condemned already*, thus the word speaks to conscience, *John 3. 17. Thou believest not saith a mans own conscience*, the Spirit witnessing with it, therefore thou art condemned saith conscience; now the spirit of Bondage, is the testimony of Gods Spirit witnessing to both the premisses and conclusion: now this Spirit no regenerate man indeed ever hath after this time, but the feares hee hath arise from another principle of corruption of conscience, and malice of Satan through the present desertion of the Spirit leaving him; not from any positive witness of the Spirit of any such untruth, which yet is truth, while the soul is under this stroak and not regenerate: mark therefore diligently that this feare is the work of the Spirit of the Lord Iesus, and hence it followes,

1. That

1. That these Fears are not merely naturall (as those *Rom. 2. 15.*) arising from naturall conscience only, which only accuse of sinne, but never affect; but they are supernaturall, they are arrowes shot into the conscience by the arm of the Spirit; so dreadfull that no word nor meditation of death and eternity can beget such feares, but creates them.

2. Hence it follows, that they are clear feare, (for the Spirits work is ever clear before he leaves it, *Eph. 5. 13.*) they are not blind confused feares, and suspicious and sad conjectures, whereby many a man is afraid and much afraid and affrighted like men in a dream, that think they are in hell, yet cannot tell what that evill is which they feare; but they are clear feares whereby they distinctly know and see that they are miserable, and what that misery is.

3. Hence it followes that they are strong feares, because the Almighty hand of the Spirit sets them on, and shakes the soul; they are not weak feares which a man can shake off, or cure by weak hopes, sleep or businesse, &c. like some winds that shake the tree, but never blow it down: but these feares cast down the tallest Cedar, and appall the heart, and coole the courage and boldnesse of the most impenitent and audacious sinner. The Spirit presenting the greatest

Amos 3. 8.

evill in eternall separation from God : hence no evill in this world is so dreadfull as this, I had better never been born then to bear it (saith the soul) and hence casts off all other thoughts, and cannot be quiet ; and hence it is that these feares force a man to flie and seek out for a better condition. A man like *Lot* lingers in his sinne, but these feares like the Angel drive him violently out, the Lord saying to him, Away, for thy life, lest thou perish with the world, for thy sins are come up to heaven, thou maist die before one day be at an end, and then what will become of thee? Althou sinfull wretched man! may not the Lord justly doe it? are not thy sins grown so great and many, that they are an intolerable burden for the soul of God to beare any longer? and hence you shall observe, if the soul after sad feares grows bold and carelesse again, the Spirit pursues it with more cause of fear, and now the soul cries out, Did the Lord ever elect thee? Christ shed his blood to save his people from their sinnes, thou livest yet in thy sins did hee ever shed his blood for thee? thou hadst sinned against conscience, after thou hast been inlightned and fallen back again, hast not thou therefore committed the impardonable sin? thou hast had many a faire season of seeking God, but hast dallied and dreamt away thy time; is not the day of grace therefore now past?

it

it is true, the Lord is yet patient and bountifull, and lets thee live on common mercy, but is not all this to aggravate thy condemnation against that great and terrible day of the Lord which is at hand? are there not better men in hell then thou art that never committed the like sin? thus the Spirit pursues with strong feares, till proud man falls down to the dust before God. The soule is now under feares, not above them; and therefore cannot come out of these chaines by the most comfortable doctrine it heares, nor particular application of it by the most mercifull Ministers in the world, untill the Lord say, as *Lam. 3. 57. feare not*; the Lord onely can assuage these strong winds, and raging waters, in which there is no other cry heard of this soul tossed thus with tempests, but oh I perish! only the Lord making way for the spirit of Adoption by these in his Elect; drives them out to seek if there be any hope, and so they are not properly desperate feares, yet as I say, strong feares, not alike extensively, yet alike intensively strong in all; a small evill when tidings is brought of it doth not feare, but if the evill be apprehended great and near too, the very suspicion of it makes the heart tremble; when a house is on fire, or a mighty Army entered the land and near the City, children that know not the greatnesse

of the evill fear them not; but men that know the danger are full of feare. The wrath of the Lord that fire those armies of everlasting woes, are great evils, the blind world may not much feare them, but all the Elect whose minds are convinced to see the greatness of them, cannot but feare, and that with strong and constant fears; nor is it cowardize, but duty to feare these *everlasting burnings*. And hence the soul in this case wonders at the security of the world, creads the terrours of the Lord that are near them, and usually seeks to awaken all its poore friends. I once thought my self well, and was quiet as you bee, but the Lord hath let me see my woe, which I cannot but feare; O look you to it.

Luk. 3.  
49.

Thus the Lord works this fear in some in a greater, in others in a lesser measure. O consider whether the Lord hath thus affected your hearts with fear; Oh secure times what will God doe with us! many of you having heard the voyce of the lyon roaring, and yet you tremble not. The Lord hath foretold you of death and eternall woe for the least sin, doe you believe it, and yet feare it not? how art thou then forsaken of God? Many of you that like old mariners can laugh at all foul weather, and like Weather-cocks set your faces against all winds; and if you be damned at last you cannot help it, you must

must bear it as well as you can, and you hope to doe it as well as others shall doe; Oh! how far are such from the Kingdom of God, the Lord not yet working nor pricking thy heart so much as with feare?

2. Sorrow and mourning for sinne is the second thing wherein Compunction consists. And look as Feare plucks the soul from security in seeing no evill to come; so Sorrow takes off the present pleasure and delight in sinne, in a greater measure then Fear doth. The Lord therefore having smitten the soul, or shot the arrowes of fear into the soul; it therefore growes exceeding sad and heavie, thinking within it selfe, What good doe wife or children, house or lands, peace and friends, health and rest, doe me? in the mean time, condemned to die, and that eternally; it may be reprobated never to see Gods face more: the guilt and power of sin in heart and life lying still upon me? And hereupon the soul mourns in the day, and in the night, desires to goe alone and weep; and there confesseth its vilenesse before God, all the dayes of vanity, and sins of ignorance, thinking, Oh what have I done! and seeks for mercy, but not one smile, nothing but clouds of anger appear; and then thinks, if this anger the fruit of my sinne bee so great, oh what are my sins the cause hereof! When the Angel had set out the sin of

2.

Indg. 1. r.

the

the Israelites in making a league with the Canaanites, and told them that they should be *thornes in their sides*, they *sate down*, ver. 4. *and lift up their voyce, and wept*: so 'tis with a contrite sinner. Note narrowly that eminent place of Scripture, *Esey 61.3.* the Lord Christ is sent *to appoint beauty for ashes, and the oyle of joy for the spirit of heavynesse to them that mourn.* Out of which, note these four things for the explication of this sorrow or mourning.

Jer. 31.18.

First, It is such a mourning as is precedent unto spiritual joy. And hence it is not said, I will give the spirit of gladnesse to beget mourning, (though the Lord doth so after conversion) but this goes in order before that. *Ephraim-like*, who seeing what an *unruly beast* he had been, *unaccustomed to Gods yoke*, *smites upon his thigh*, and *beremoans* himself. It is Gods method (after Gods people have sinned) to sad their hearts, and then to turn mourning into joy; much more at first beginning of Gods work upon the soul, they shall first mourn, and lament, and smite upon the thigh; If God wounds the soul for sin, it shall smart, and bleed too, before God will heale.

Hos 6.1.1.

Secondly, It is a great mourning; because it is called a *spirit of mourning*: As a *spirit of slumber* is a deep slumber. When the poore Lewes shall be converted, their great sin



sin, shall then be presented before them of cursing and crucifying the Lord of life; as it was to those *Acts 2. 36.* And by reason of this, there shall be a *great mourning*, that they shall desire to goe alone in secret *every one apart*, and take their fill of mourning, before the Lord *open the fountain of grace*. It is not a Summer cloud, or an April showre, that is soone spent, but a great mourning. For,

Zach, 12.  
11.

Cap. 3. 1.

1. Before this spirit of sorrow come, a mans heart takes great delight in his sin, 'tis his god, his life, and sweeter then Christ, and all the joyes of heaven; and therefore there must be great sorrow, sin must be made exceeding bitter. A man that is very hungry and thirsty after his lust, must finde such meat and drink exceeding bitter, else he will feed on it. *Solomon* took great content in women, but what saith he when the Lord humbled him? *I find a woman more bitter then death.* Hear this you Harlots, and you that live in your wanton lusts, the Lord will make your sweet morsels more bitter then death to you, if the Lord saves you.

Eccles. 7.  
26.

2. Because the greatest evils are the objects of this sorrow, viz. Sin and death. It is true, a man may mourn for smaller evils sooner; but when the Spirit sets on the greatest evils, then they sad much more. *Many iniquities are too heaue to beare: Why so?*

Psal. 38.  
1, 2.

Many

Prov. 18.

14.

Psal. 32.

2, 3.

Psal. 42.

12.

(1)

Jer. 31. 19.

Dan. 9. 11.

Jer. 3 ult.

Many a man can bear them without sinking. True, but in the Elect the Spirit sets on, loads the soul herewith, *A wounded spirit who can bear?* Because the greatest evils lie upon the most tender part of a tender soul; pressed down by the omnipotent hand of Christs Spirit. For now the multitude of sins more then *the haire on the head* come now to mind; as also the long continuance in them, cradle sins. No sooner, saith the soul, did I begin to live, but I began to sin. Obstinacy also in them lies very heavie; I have had warnings, checks, resolutions against them, and yet have gone on. The power of sinne a' so sads it; that as it is said, *Prov. 21. 9. When the wicked reigns, the people mourns;* so doth the soul when it feels sin reign. I cannot subdue it, say the Lord will not, that I feare the Lord hath left me over to it. The encrease of sin it feels, makes it mourn also; I grow worse and worse, saith the soul; the leake comes in faster then he can cast it out; the greatnesse of sin makes it mourne. Was there ever such a sinner as I? And lastly, the sense of condemnation for sin lies upon him; this is the fruit of your evil wayes, saith the Spirit. The soul doth not let sin passe by it now as water down the Mill, but being stoppt by conviction and feare of the evill of it, it twells very high, and fills the heart full of griefe and sorrow, that many times

times it is overwhelmed therewith.

3. Because Christ will not be very sweet, unlesse this mourning under misery be very great; the healing of a cut finger is sweet, but of a mortall wound is exceeding sweet; a little sorrow will make Christ sweet, but great sorrow under sense of deadly wounds is exceeding sweet; and without this Christ hath not his honour due to him, if he be not only sweet, but also exceeding sweet and precious.

Math. 10.  
37.

4. Because it is such a sorrow, as nothing but that that hath wounded the soule can heale it. Let men have the greatest outward troubles, outward things can cure them; or else they will weare away. As if a man be sick, or in debt, physick and money can cure these; but this wound, neither can, or ever shall be healed but by the hand that wounded it. And hence a man can take no comfort in meat, drink, sleep, friends, mirth, nor pastime, while this wound, this sorrow lasts; for if any thing else can heal it, it is not the right wound, or sorrow the Lord breeds in his Elect. An adulterous heart indeed may be quieted with other lovers, *Cain* can build away his sorrow. Nay, Ile say more, this wounded soul cannot comfort it selfe by any promises, till the Lord come: *David* had a promise of pardon from *Nathan*, yet he cries out to the Lord to make him hear  
the

Hos. 6. 1, 2

Psa. 118

the voyce of joy and gladnesse, that his broken bones might rejoyce. Did not the Lord make him hear the voyce of joy by *Nathan*? Yes, outwardly; but the Lord that had broke his bones, must make him hear inwardly. Nay, when the Lord comes himself to comfort, much ado the Lord hath to make him hear it; as the Israelites, that *hearkened not to Moses voyce, because of their hard bondage*, that unlesse the Lord did invincibly comfort, it would lie bleeding to death, and never live. It must needs therefore bee great sorrow, which all the world, men nor Angels can remove.

5. You may be confirmed in this, if lastly you consider the many wayes the Lord takes to beget great mourning, if the soul will not be sorrowfull: as, sometimes great afflictions; *Manasseh* must be taken in the bushes, and cast into chaines. Sometimes strange temptations, hellish blasphemies, Is there a God? Are the Scriptures his Word? Why should the Lord be so cruell as to reprobate any of his creatures, to torment it so long? &c. Sometimes long eclipsing of the light of Gods countenance; no prayers answered, but daily bills of indictment; And sometimes it thinks it heares and feels a secret testimony from God, that he never had thought of peace toward it, and that his purpose is immutable. Sometimes it questions,

Can

2 Chron.  
33.12, 13.

Lam. 3.4.

Can God forgive sinnes so great? Can it stand with his honour to put up so much wrong? Sometimes it feels its heart so extremely hard and desolent, that it thinks the Lord hath sealed it up under this plague till the judgement of the great day, And sometimes the Lord makes melancholy a good servant to him to further this work of sorrow. But thus the Lord rebukes many a hard-hearted sinner, that will not bear the yoke, nor feel the load; and now the Lord turns the beauty of the proudest into ashes, and withers the glory of all flesh. Nay, sometimes you shall observe the Lord though he comes not out as a *Lion* to rend, yet as a *moth* he frets out by secret pinings and languishings, the senselesse security of man, that he shall mourn to purpose before he leave him.

Psal. 39.  
10, 11.

I doe not mean by this, as if all men had the like measure of sorrow; but a great sorrow it is in all. Every child is delivered by some throwes; those that stick long in the birth may feel them longer and very many. Nor yet doe I presse a necessity of tears, or violent and tumultuous complaints; the deepest sorrows run with least noyse. If a man can have tears for outward losses, and none for sins, 'tis very suspicious whether he was ever truly sorrowfull for sin; Otherwise, as the greatest joyes are not alway exprest in laughter,

laughter, so the greatest sorrowes are not alway exprest in shedding of teares; what the measure of this great sorrow is, we shall heare hereafter.

Thirdly, it is a constant mourning, for so it is here called, *a spirit of heavinesse*; as that woman that had a spirit of infirmity, and was bowed down many years: *Hannah* constantly troubled, is called, *a woman of a sorrowfull spirit*, 1 Sam. 1. 12. 15. As the *spirit of pride and whoredome*, Hos. 4. 12. is a constant frame, where though the acts be sometime suspended, yet the spirit remaines; so *a spirit of mourning*, is such sorrow, as though the acts of mourning bee sometime hindred, yet the spirit and spring remaines; Hypocrites will mourn under sin and misery, but what is it? it is *the hanging down the head like a ball-rush* in bad weather for a day. Oh how many have pangs and gripes of sorrow, and can quickly ease themselves again! these mourners come to nothing in the conclusion; I grant the sorrow and sadnesse of spirit may be interrupted, but it returns againe, and never leaves the soule untill the Lord look down from heaven, Lam. 3. 48, 49, 50. The cause continues, guilt and strength of sinne, and therefore this effect continues.

Fourthly, it is such a sorrow as makes way for gladnesse, for so it is here said, *the Lord gives beauty for these ashes*, and hence

Esay 58. 5.

it is no desperate hellish sorrow, but usually mixt with sense of some mercy, at least common, and some hope; not that which apprehends the object of hope particularly (which is done in vocation) but that the Lord may finde out some way of saving it, *Jenah 3.9.*  
*Ps 137.* which hope with sense of mercy waiting so long, preserving from hell and death so oft &c. doth not harden the heart, (as in reprobates) but serve to break the more, and to load it with greater sorrow; thus the Lord works this sorrow in all his Elect. I know it is in a greater measure, and from some other grounds after the soule is in Christ; but this sorrow there is for substance, mentioned for the reasons given; if Christ hate you, you shall mourn, but never till it be too late; if he love you, you must mourn now; how great and many are many of your finnes, how near is your doom? the Lord only knows how fearfull your condemnation will be, you have oft heard; but yet how few of your hearts are sad and very heave for these things? sin is your pleasure, not your sorrow; you fly from sorrow as from a temptation of Satan who comes to trouble you, and to lead you to despaire: *Dauids eyes ran down with rivers of waters, because others brake Gods Law, and Jeremy wisht he had a cottage in the wilderness to turne in, and yet you doe not, you cannot*



powre out one drop, nor yet wish you had hearts to lament your own sinnes : but oh know it, that when the Lord Christ comes, hee will sad thy soul, when hee comes to search thy old sores by the spirit of conviction, he will make them smart and bleed abundantly, by the spirit of compunction,

3.

3. Separation from sin is the third thing wherein compunction consists, such a feare and sorrow for sin under a sinfull estate, as separates the soul from sin, is true compunction ; without which the Lord Christ cannot be had : the soule is cut and wounded with sin by feare and sorrow, but it is cut off by this stroak of the Spirit, not from the being, but from the growing power of sin ; from the wil to sin, not from all sin in the wil which is mortified by a Spirit of holines, after the soul is emplantied into Christ ; for compunction, contrition, brokennesse of heart for sin ( call it what you will ) is opposite to hardnesse of heart, which is in every sinner whiles Christ leaves him ; now in hardnesse (as in a stone) there is, First insensiblenesse, Secondly, a close cleaving of all the parts together, whereby it comes to passe that hard things make resistance of what is cast against them : So in compunction there is not only sensiblenesse of the evill of sin and death, by feare and sorrow, but such as makes a separation of that close union be-  
tween

tween sin and the soul: and hence it is that the Lord abhors all fastings, humiliations, prayers, teares, unless they be of this stamp, and are accompanied with this effect. The Lord flings the dung of their *fastings and sorrows* in their faces, because they did not *break the bonds of wickedness*; to mourn for sin and misery, and yet to be in thy sin, is the work of justice on the damned in hell; and all the Devils at this day, that are pincht with their black chains not loosened from them; and not the work of the grace of Christ in the day of his power: *He that confesseth his sins shall have mercy*; that is true, but remember the meaning of that Confession in the next words, *and forsaketh*, he shall finde mercy. What is the end of the mother in laying worm-wood and gall upon her brest, but that the child by tasting the bitterness of it might be weaned and have his stomack and will turned from it? what is the end of fear & sorrow, but by this to turn away the soul from sin? This point is weighty and full of difficulty, of great use, and worthy of deep meditation. For as the first wound and stroak of the Spirit is, so it is in all other after-works of it, both of faith and holiness in the soul; if this bee right, faith is right, holiness is right; if this be imperfect, or naught, all is according to it afterward: the greatest difficulty lies here, 10

Isay 58.5.

Prov. 28.  
13.

Iob 33.  
15, 16, 17.

know what measure of separation from sin the Spirit makes here; for after wee are in Christ, then sin is mortified; how then is there any separation of the heart from it, before it doth fully beleeve; or what measure is there necessary? here therefore I shall answer to the fourth and last particular, viz.

4.

Answ.

Fourthly, what is that measure of compunction the Lord works in all the Elect?

So much compunction or sense of sinne is necessary as attaines the end of it: now what is the end of it? no other but that the soul being humbled might go to Christ (by faith) to take away his sin; the *finis proximus* or next end of compunction is humiliation, that the soul may be so levered from sin, as to renounce it self for it; the *finis remotus*, or last end is, that being thus humbled, it might go unto Christ to take away sinne: for beloved, the condemnation of the world lies not so much in being sinfull under guilt and power of sin, as in being unwilling the Lord Iesus should take it away: this I say is the greatest hinderance of salvation, *Iohn 3. 19. Iohn 5. 40. Oh Ierusalem wilt thou not be made clean? Jer. 13. 27.* that was their great evill, they were not on'y polluted, but they would not be made clean: the Lord Iesus therefore rolls away this stone from the Sepu'chre, beats down this mountain; and because it must first beleeve in Christ before

it can receive Grace from Christ, it must come to Christ to take away sin, before the Lord will doe it; Hence, so much loosening from sinne as makes the soul thus to come, is necessary. So much fear and sorrow as loosens from sinne, and so much loosening from sinne as makes the soul willing, or at least not unwilling that the Lord Iesus should take it away, is necessary: For who ever comes to Christ, or is not unwilling Christ should come to him to take away all his sinne, hath (whatever he thinks) some antecedent loosning and separation from sin.

Oh saith a poore sinner, when the Lord hath stuck his heart, and he feels guilt, and terrour, and mighty strength of corruption, if the Lord Iesus would take away these evils from me, though I cannot, means cannot, that will be exceeding rich mercy. The Lord doth not wound the heart to this end, that the soul should first heal it self, before it come to the Physitian, but that it might seek out, or feeling its need, be willing and desirous of a Physitian, the Lord Iesus, to come and heal it. It is the great fault of many Christians, either their wounds and sorrows are so little, they desire not to be healed; or if they do, they labour to heal themselves first, before they come to the Physitian for it; they will first make themselves holy, and put on their jewels, and then be-

leeve in Christ. And hence are those many complaints, What have I to do with Christ? Why should he have to doe with me that have such an unholy, vile, hard, blind, and most wicked heart? If I were more humbled, and more holy, then I would goe to him, and think he would come to me. Oh for the Lords sake, dishonour not the grace of Christ. It is true, thou canst not come to Christ, till thou art loaden, and humbled, & separated from thy sinne. Thou canst not be ingrafted into this Olive, unlesse thou beest cut, and cut off too from thy old root. Yet remember for ever, that no more sorrow for sinne, no more separation from sinne is necessary to thy closing with Christ, then so much as makes thee willing, or rather not unwilling that the Lord should take it away. And know it, if thou seekest for a greater measure of humiliation antecedent to thy closing with Christ then this, thou shewest the more pride therein, who wilt rather goe in to thy selfe to make thy selfe holy and humble, that thou mightest be worthy of Christ, then goe out of thy selfe, unto the Lord Iesus, to take thy sin away. In a word, who thinkest Christ cannot love thee, untill thou makest thy selfe faire, and when thou thinkest thy selfe so (which is pride) wilt then think otherwise of Christ. The Lord therefore when he teacheth his people how

to return unto him after grievous sins, directs them to this course, not to goe about the bush to remove their iniquities themselves, or to stay and live securely in their sins, untill the Lord did it himself; but bids them come to him, and say, *Take away (Lord) all iniquities, Hos. 14. 1, 2, 3.* You shall see Ephraim bemoaning himselfe, *Jer. 31. 18.* But how? Doth he say he feels his sins now all removed? No, but he desires the Lord *to turn him*, and then (saith he) *I shall be turned.*

As if he should say, Lord, I shall never turn from this stubborn vile heart, nor so much as turn to thee, to take it away, unlesse thou dost turn me, and then I shall be turned to purpose. What saith the penitent Church? *Come, say they, let us goe unto the Lord.* They might object, and say, Alas, the Lord is our enemy, and wounds us, and hath broken us to pieces, we are not yet healed, but lie dead as well as wounded; shall such dead spirits live? Mark what followes, True indeed, *He hath wounded us*, let us therefore goe to him, that he may *heal us*, and *after two dayes he will revive us.* The Lord requires no more of us then thus to come to him. Indeed after a Christian is in Christ, labour for more and more sense of sinne, that may drive you nearer & nearer unto Christ. Yet know before you come to him, the Lord

Hos. 14. 1.